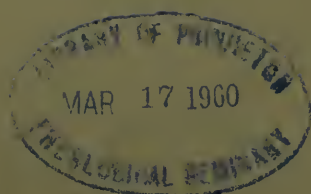


Baptist Missionary Society

Tenth Memoir respecting the
Translations of the Sacred
Scriptures into the
Oriental Languages by
The Serampore Brethren

BS450

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BS450

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the Rev. Thomas Arnold
Rugby

TENTH MEMOIR

RESPECTING THE

Translations of the Sacred Scriptures

INTO THE

ORIENTAL LANGUAGES,

BY

THE SERAMPORE BRETHEREN.

WITH A BRIEF REVIEW OF

THEIR VARIOUS EDITIONS FROM THE COMMENCEMENT

in the Spring of 1791.

PARBURY, ALLEN, AND CO. LONDON; D. BARBER, LIVERPOOL;
H. & T. PARSONS, OXFORD; DEIGHTON AND CO., CAMBRIDGE;
WATSON AND LANE, W. WHITE AND CO. W. BISHOP AND
SON, EDINBURGH; M. SMITH, GLASGOW; COOK AND CO. DUBLIN.

V
Baptist missionary society.
Serampore Mission

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IN THE SPRING OF 1794.

Especially addressed to the various Bible Societies, and those Subscribers who may not have seen, or not possess, the previous Memoirs.

PARBURY, ALLEN, AND CO. LONDON ; D. MARPLES, LIVERPOOL ;
D. A. TALBOYS, OXFORD ; DEIGHTON AND SONS, CAMBRIDGE ;
WAUGH AND INNES, W. WHYTE AND CO. W. OLIPHANT AND
SON, EDINBURGH ; M. OGLE, GLASGOW ; WM. CURRY AND CO.
ROBERTSON AND CO. DUBLIN.

1834.

ADVERTISEMENT.

THIS Memoir might certainly have appeared sooner. But at a season when the heavy pecuniary losses sustained in India rendered it an immediate duty to supply the urgent necessities of the Missionary department properly so called, it was felt that an object of such magnitude and importance as that which is embraced by the present publication, could not with justice or propriety be introduced to the notice of the same parties, much less pressed upon their consideration. The necessities of the living agents in the work, and these the devoted servants of God raised up in India, imperatively called for our first attention.

And if it was due to the Memoir itself, to delay for a short season, much also was felt, and justly felt, to be due to him who has laboured so long, in the integrity and uprightness of his heart, to convey to these Eastern Nations the living Oracles of God. In justice to him, therefore, and not to him only, but to his able coadjutors in translating and printing and circulating the Sacred Scriptures, it seemed very desirable that the attention of all those Christian Friends in Britain and Ireland, who have for many years taken so deep an interest in this work, should not be distracted by any conflicting claim; and as the necessities of the Missionary department have for the present been so very generously supplied, that moment has happily arrived. The Memoir and its appendages are therefore now left to speak for themselves.

SEPTEMBER 1834.

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TENTH MEMOIR,

&c.

WE now submit to the public another Memoir relative to Translations. Various afflictive circumstances, which it is not necessary to detail, have prevented our doing it before. These being surmounted, through the divine goodness, and a time of refreshing being granted to us while labouring in the cause of Christ among the heathen around us, we now, with gratitude, submit to the friends of religion at home, this Tenth Memoir of the Translations and Editions of the sacred Scriptures, in which we have been called to engage.

This long interval gives us an opportunity of submitting to the public a greater degree of progress in bringing the versions of the Scriptures through the press, than we have been enabled to lay before them in any former Memoir. In doing this it may not be improper first to notice the versions of the New Testament in those languages in which no version of them has previously appeared; and then those in which the whole or part of the Old Testament has been given, together with succeeding editions both of the Old and the New Testament. Before we enter on the first of these, it may not be unsatisfactory if we

explain the circumstances which led to the last Memoir being termed the *Eighth* in India, while it was correctly published in Britain as the *Ninth*.

In the seventh Memoir, which was published in December, 1820, many friends having expressed to our lamented colleague, the late Mr. Ward, then in Britain, their wish that a brief Memoir of the translations should be published annually, we engaged that this should be attempted. We, in consequence, sent home such a Memoir of the translations to the end of 1821 by Mr. John Marshman, who having left India in February, 1822, was so delayed in his voyage by tempestuous weather, that he did not arrive in England till the middle of August. The news of his arrival not reaching us till the beginning of 1823, we were in doubt whether, as he had arrived so late in the year, he would print the Memoir for 1821, and thinking it more probable that he would wait for that we had promised to send home at the end of 1822, we, on printing that Memoir at Serampore, termed it the Eighth. Mr. Marshman, however, had printed the Memoir intrusted to him, notwithstanding the lateness of his arrival, which he, of course, termed the Eighth, and on receiving the next in the middle of 1823, which carried forward the state of the translations to the end of 1822, he published it as the *Ninth* Memoir of the translations, which it really was. The present Memoir is therefore the Tenth; and it will include the course of the translations for the last nine years, from the beginning of 1823 to the beginning of this year, 1832, the longest period which has elapsed between the publishing of any two Memoirs of these translations since the first was published twenty-two years ago. This Memoir will include the termination of those versions of the New Testament which were left in the press at the date

of the last Memoir, the progress made in those translations of the Old Testament still in the press, and the publishing of various new editions of different parts of the Scriptures.

Versions of the New Testament.

The versions of the New Testament remaining in the press in January 1823, were *ten*. Of these, the *Magudh*, the *Oojuyeenee*, the *Jumboo*, and the *Bhutneer*, were brought through the press by the end of the year 1826, while the death of the *Kemaon* Pundit, when that version had been printed as far as the epistle to the Colossians, put a stop to its further progress in the press. The remaining five, the *Bruj*, the *Sreenugur*, the *Palpa*, the *Munipore*, and the *Khasee*, have since been brought through the press, and all of them placed in a state of distribution with the exception of the *Sreenugur*, for circulating which version opportunities have not yet offered, while of the rest a greater or less number has been circulated in various ways. Of the *Palpa* and *Jumboo* versions, which provinces lie most remote from us, a few copies only have been distributed among natives of those provinces who have come to Calcutta, frequented, from its being the centre of government, by natives of almost every province in India. Nearly one-third of the *Magudh* version has been distributed in various ways. For the circulation of the *Khasee** version, Providence has now opened a door beyond any thing we formerly expected. The hills about *Chira Poonjee* situated in the midst of the *Khasee* country, from their height, have

* *Khasee*, *Khassia*, and *Cassay*, are only different words used to denote the same country and race of men.

been found to afford a residence of the utmost value to those whose constitutions have been enfeebled by the heat of the Bengal climate, as the thermometer during the whole of the period this year, in which it sometimes rose to ninety-six at Serampore, seldom exceeded seventy-four on these hills, which is somewhat below summer heat in Britain. These hills in the Khasee country, are inhabited and surrounded by a simple race, who detest a lie, and hold the inhabitants of Bengal in contempt on account of their imagined falsehood. There is reason to hope, that this version of the Scriptures will now come into immediate use, as the inhabitants whose villages surround these hills, are so desirous of a missionary's settling among them, that we have determined on sending one thither, notwithstanding the low state of our missionary funds.

Of the *effects* of this distribution of the Scriptures we cannot speak particularly. They may be partially seen however, in the missionary journals of our brethren, who either reside in the provinces where the languages of these versions are spoken, or at stations contiguous to them. In these journals various instances occur of their penetrating occasionally into these provinces, whither the want of means or of suitable persons has hitherto prevented our sending missionary brethren. Among these, the journals of brother Thompson at Delhi are particularly rich in incidents of this nature. Called as he is from year to year to attend the *Melas*, or vast assemblies of idolaters, which the reputed sanctity of particular places attracts from the surrounding provinces, there is seldom a year in which he does not meet with persons who having in the preceding years taken copies of the sacred volume, or of certain parts of it, return to him at these assemblies, and exhibit proof in different degrees, that they have

read and considered their contents. The distribution of these copies of the Scriptures, is therefore emphatically “sowing in hope,” a hope which, though when deferred, as it sometimes is for years, “maketh the heart sick;” yet “when the desire cometh,” in the return of those whose minds are even partially imbued with the spirit of their contents, to the eye of faith it seems even a “tree of life.”

The Versions of the Old Testament.

The progress made in bringing through the press the versions of the Old Testament, has been chiefly in the following six, the *Sungskrit*, the *Bengalee*, the *Sikh*, the *Pushtoo*, the *Assamese*, and the *Kashmeer* versions.

1. In the *Sungskrit* version, copies of which are continually sought from our brethren in the upper provinces of Hindoosthan, the Pentateuch which had advanced at press to the book of Exodus at the date of the last Memoir, was brought through the press five years ago. A second edition of the Historical Books was then begun, the greater part of which has been brought through the press, the books of Joshua, Judges, and Ruth, with the two books of Samuel, and the first book of Kings, having been long printed off. As Dr. Carey has finished his improved edition of both the Old and the New Testament in Bengalee, and those difficulties which impeded the operations of the press have been in a good degree surmounted, he is applying to the *Sungskrit* version, which he hopes divine goodness will permit him to bring through the press in an improved form, before he closes a life devoted to the work of translation for nearly forty years.

2. The edition of the *Bengalee* version of the Old Tes-

tament, which was begun in a smaller type with the view of bringing into *one* large octavo volume, the whole of the Scriptures, originally printed in *five*, had advanced at press as far as the first book of Samuel, at the date of the last Memoir. The first part of this volume, which had brought the Pentateuch and the Historical Books into somewhat above five hundred pages, was finished more than five years ago; and the second part, which included the Hagiographa and the Prophetic Books, was then begun on a superior paper. This latter part was finished at press about two years ago, but in the mean time, such had been the desire expressed for that part of the Old Testament previously printed, (the former editions of the Pentateuch and the Historical Books having been long exhausted,) that it was judged best to put the first part in circulation without waiting till the second was brought through the press, and to begin a new edition of the Pentateuch and the Historical Books on the same kind of paper with the Hagiographa and Prophetic Books. This, of course, delayed the publishing of this complete edition of the Old Testament; but it furnished Dr. Carey with an opportunity of revising anew the Pentateuch and Historical Books, and of making such further alterations, as his knowledge of the present improved state of the Bengalee language rendered desirable. This edition of the Old Testament is comprised in an octavo volume of eight hundred and sixty pages. It appearing desirable to add thereto the New Testament in the same type and size, that those who wish to study the sacred Scriptures may have the whole of them before them in one volume, Dr. Carey revised the former edition with the utmost care; and the whole of the Scriptures now lie open to the intelligent natives, (a class continually increasing,) in an octavo volume of 1126 pages, forming

the *third* edition of some part of the Old Testament, and the *fourth* edition of the rest, while of the New Testament this volume constitutes the *sixth*, and of the four gospels, the *seventh* edition submitted to the Bengalee public.

3. In the version of the Old Testament into the *Sikh* language, but small progress has been made. The Pundit who had assisted Dr. Carey in this language for many years, was seized six years ago with a complaint, which in a few months confined him to his lodging, and ultimately terminated in his death. Since that event, which took place about five years ago, a Pundit has not been met with in this language in whose knowledge confidence could be placed, and the version has advanced only to the end of Ezekiel's prophecy.

4. In the language of *Assam*, the Old Testament has been carried forward with little hindrance. In addition to the Pentateuch, which was printed off at the date of the last Memoir, the Historical Books and the Hagiographa have been finished at press, and the Prophetic Books printed to the end of Hosea's prophecy. It is with gratitude to the God of all grace we add, that within the last three years He has been pleased to open a way for the introduction of the Scriptures into that country, which was brought under the rule of Britain through the late Burmese war. Mr. James Rae, a native of Dumfries in Scotland, who had entered the army, was brought in the course of Providence into Assam; where, employed in a place of considerable trust, he soon became in some degree acquainted with both the people and their language. While thus employed, it pleased God to bring him to the knowledge of himself, if we mistake not, through the instrumentality of Mr. Owen

Leonard at Dacca, whither his employment in the army had called him for a few months. Feeling a desire to communicate the knowledge of salvation to the Assamese, among whom he had been residing, he obtaining his liberation from the army, through the kindness of the late Mr. David Scott, by whom he was greatly esteemed, applied to us for admission into Serampore College. This was readily granted, and the bent of his mind toward Assam being observed by Dr. Carey, and the other brethren at Serampore, (Dr. Marshman being at that time in Britain,) Dr. Carey, in that spirit of faith which had so often urged him to propose the sending of various European brethren, and of a still greater number of brethren raised up in India, to distant provinces and countries with the gospel, proposed Mr. Rae's being sent to Assam as a missionary, notwithstanding the lowness of our funds. On Dr. Marshman's arrival, he, believing that God who had so evidently opened the way for the Assamese version to enter that country, would provide the means, at once coincided with Dr. Carey in his ideas; and as Mr. Rae was in his twenty-seventh year, and appeared likely to improve more in the language when actually engaged in the work, it was felt that time was too precious to admit of farther delay. Hence in the month of August, 1829, Mr. Rae was set apart to the work of the mission by laying on of hands; and the same month departed for Assam, with his wife and infant family. His letters in the succeeding three years shew that although he has met with heavy afflictions in his family, his mind has been encouraged to persevere in his work. He is settled at Gohattee, the chief station in the Province of Assam; and the gentlemen residing at that station have kindly assisted him in forming a Society for the en-

couragement of Schools among the Assamese, which we have reason to hope will tend to facilitate the entrance of the Gospel into that country. To assist Mr. Rae in these schools, it has been determined to send him as a helper, a native brother, *Nubeen*, trained up in Serampore College for the last twelve years; for he was placed in its preparatory Seminary at the age of eight, and was baptized the beginning of the last year on his own profession of faith in "the Saviour of the world." In our prayer that He who has given every nation and province in the eastern as well as the western world, to his Son "for his inheritance," may smile on this humble effort to introduce his gospel into this country, we trust that every friend of the Redeemer who reads this will cordially unite.

5. In the *Pushtoo* version of the Old Testament, the Pentateuch was nearly brought through the press at the date of the last memoir. It has since been finished, and the Historical Books have been printed almost to the end of the Second Book of Kings. The printing, however, has advanced but slowly, on account of the difficulties to which allusion has already been made.

6. In the *Kashmeer* version of the Scriptures, the New Testament was finished, and the Pentateuch put to press at the date of the last memoir. The printing of this version has since gradually advanced; the Pentateuch is now finished, and the Historical Books are brought through the press as far as the Second Book of Kings. The delay which has occurred in the printing of the Kashmeer version is the less to be regretted, as there is not yet an opportunity given for introducing the gospel into that province, immersed as it is in Mahometan darkness. That this, however, ought neither to discourage us in preparing the version, nor cause us to cease praying that God, who has

the hearts of all men in his hands, would be pleased to raise up some one to carry his word into that province, is evident, from what we have already seen respecting the Assamese and the Khasee versions ; for access to the tribes speaking these languages, appeared as remote a few years ago as access to Kashmeer can appear at present.

7. In addition to these, another edition of the Old Testament in the Orissa language has also been put to press, which has been carried forward as far as the book of Joshua. But before the Historical Books are through the press, a second and a pretty large edition of the Psalms, already much advanced, will be printed, as these are found of peculiar value in disseminating a knowledge of the Messiah, the grand object of prophecy throughout this divine book, as well as presenting so many models of real spiritual devotion.

Besides these entire versions of the Old and the New Testaments, smaller parts of the Scriptures have been printed for immediate distribution ; among which may be mentioned the Gospels of Matthew and Mark in the Bengalee language. As the fifth edition of the New Testament was exhausted before the sixth edition was begun, the demand for the Scriptures required that copies of the Gospels should be printed for circulation, before the whole of the New Testament could be brought through the press. An edition of six thousand copies, therefore, of these two Gospels was printed, which were separately sent into circulation. This irregularity, if printing separate Gospels for distribution deserve that name, is one of those things which are inseparable from the Scriptures being disseminated in a new country where the desire of reading is rapidly increasing ; and that this desire is increasing in Bengal, will be evident

from the number of works printed from year to year by the natives themselves. That this desire of reading should, in the minds of some at least, extend to the perusal of the sacred Scriptures, when they have been once published in the country, will excite no surprise. Such circumstances, trivial as they may appear in themselves, will be duly appreciated by those who rejoice in the diffusion of the sacred Scriptures, and who look forward with assured hope, as we do, to their being circulated and received in faith and love, not in India alone, but throughout the whole of Eastern Asia.

An edition of the Four Gospels in Hindee has also been printed. As this edition was chiefly intended for circulation in the upper Provinces of Hindoost'han, we requested our missionary brother, Thompson, whose intimate acquaintance with this language, as spoken within the circle of his own labours, has eminently fitted him for the work, to examine the version, and make such alterations in the phraseology, as he had reason to believe would add to its perspicuity, and render it more fully acceptable to those among whom it is intended for circulation. This he soon accomplished; after which an edition comprising three thousand copies of the Four Gospels, printed separately, was brought through the press. These were mostly stitched separately in stiff covers, and therefore formed nearly twelve thousand portions of the word of God for distribution in those provinces, a mode particularly acceptable to those who had seldom been accustomed previously to peruse a book of larger size than one of those Gospels. They have been found particularly welcome at the *Melas* or great religious assemblies, annually held in different places esteemed sacred, in those provinces. There they are gladly received by men whose mistaken search for the Supreme Good, draws them to

those assemblies from the various provinces and countries around.

In the Arakanese, which is nearly the same with the Burmese language, various parts of the New Testament, translated by our American missionary brethren at Rangoon, have been printed from time to time for the use of our brethren who through grace have believed on the Lord Jesus in Arakan. The desire for the Scriptures has been so great in these places where the Gospel has been partially preached, that we have felt constrained to give them whatever part of the New Testament we could obtain from our brethren in the Burmese country; and as the Reverend George Hough, when compelled to leave Rangoon in the late Burman war, brought round with him various books of the New Testament previously corrected by the Reverend A. Judson and himself, we obtained his permission to print three thousand five hundred copies of St. Matthew's Gospel, which he kindly superintended as it came through the press. These, when circulated in Arakan, were read with great avidity. This number being exhausted, the gospel of St. John was obtained, and two thousand copies of it brought through the press under Mr. Hough's superintendence in the same manner. To this succeeded the Epistle to the Hebrews, of which three thousand copies were printed; and these being distributed by our brethren in Arakan, an equal number was printed and sent them of the three Epistles of St. John. Finally, the Acts of the Apostles, as it was lying with Mr. Hough in a corrected state, was felt to be a most desirable addition to these Gospels and Epistles, and three thousand copies of this history of the primitive Christian Church were printed, which were welcomed with delight by our Arakan brethren. These fourteen thousand five hundred

portions of the Divine Word proved quite a seasonable supply to the native Christians in that province, by whom they were widely circulated among those who as yet believe not, proving more acceptable to them in a separate form, than they would have been, had they been all bound together. We have indeed found this mode of distributing the Scriptures in single portions acceptable in Bengal from the beginning, and some of our readers may recollect, that an edition containing ten thousand copies of the four Gospels, thus printed separately, was distributed nearly twenty-five years ago.

NEW EDITIONS BEGUN OR CONTEMPLATED.

Respecting new editions either now in the press or expected to be soon commenced, it may be proper to mention, that the Bengalee version being, through Divine goodness, brought through the press in so improved a form, and in so small yet clear a type as to be comprised in one volume large octavo, it appeared desirable that a pocket edition of the New Testament should be separately printed in a duodecimo size without delay. An edition of a thousand copies was therefore put to press, which makes the seventh edition of the whole New Testament, and the eighth of the Gospels. This *pocket* edition of the New Testament will be comprised in about 370 duodecimo pages, and will occupy one-third of the space, and scarcely a third of the paper, required by the first edition of the New Testament in this language, printed in 1800, thirty-two years ago.

While these reduced types bring both the Old and the New Testament into a volume so portable and so well suited to the young among the population of Bengal, who

are growing up with enlarged views of the value of knowledge, and the worthlessness of caste and their ancient idolatrous institutions, there are many among those of middle age, as well as those older, who cannot read this small type with pleasure, and who, accustomed from their childhood to a very large character, like many aged country people in England, will never be able to enjoy the perusal of a book in this smaller print. For the sake of these, a larger type has been prepared, which, while it presents to the eye a character much larger, will, by reducing the body of the type and economizing the space, increase the number of pages only about a fourth; so that the New Testament in octavo will not exceed four hundred pages, even in this large type. The edition in this type, which will form the *ninth* edition of the Gospels in Bengalee, and the *eighth* of the rest of the New Testament, is already advanced in the press, and the *five* thousand copies of which it consists will probably be in circulation before this Report. The pocket edition in 12mo. will be out of the press in a few months.

The Psalms, being so valuable in themselves as a separate book, and so generally acceptable to the natives, we have determined to print a separate edition of them in Bengalee of three thousand copies, for immediate distribution. This edition is nearly finished at press. In bulk, the Psalms form a volume about *three-fifths* the size of that formed by the four Gospels.

It is also proper to mention that probably within a year, the large edition of the Old Testament in Bengalee will be *exhausted*. Of the three thousand copies printed, it appeared but friendly to place a thousand copies at the disposal of the Calcutta Auxiliary Bible Society, as the demand for them in that metropolis is necessarily in-

creasing. When to this we add the number needed to supply the nine missionary stations in Bengal connected with Serampore,* which will be done without delay, it will be easily seen that before another edition can be brought through the press, there will not be a copy left! It must also be evident that a population, (exceeding that of Great Britain and Ireland,) amidst which a lack of rupees is annually expended among its Native Colleges and Schools by Government, in addition to the sums expended in Female and other Schools by the Christian public in India and Britain, and the schools now supported by wealthy natives, the number of which is annually increasing, must require many thousand copies of the Scriptures from year to year. The number it is not easy to fix, because the desire for them is continually extending; but when we see that ninety-six thousand volumes of the Scriptures have been brought through the press in the last nine years, and reflect that the desire to read them is constantly increasing, were we to say that ten thousand volumes of the Old and New Testament would be required annually, we should be more likely to fall beneath than to exceed the truth. If among a population of twenty millions, and the latest calculations as to the population of Bengal alone are far above this, only one in a hundred were furnished with a copy of the New Testament, this would require no less than *two hundred thousand copies*; in other words, no less than twenty editions containing ten thousand copies each.

The following extract of a letter from our missionary brother Thompson, will shew also that a large edition of the Psalms, and another of the New Testament, in the Hindee language, are about to be printed for the use of the Upper Provinces of Hindoost'han.

* Now eleven in number.

“ I was yesterday (Sabbath) favoured with yours of the 2d inst. and truly gratified was I by it: all day and night I was filled with joy at the idea of having to prepare the Psalms and the New Testament for the press, and now I hasten to inform you that it will give me the greatest pleasure imaginable to undertake the work, and if the translation funds admit of a native translator's allowance being made me, which I believe is 30 Rs. per month, *all* expenses will be covered by it, whether of a pundit, copyist, paper or postage, and the purchase of Hindee books, &c.; but if the funds should not admit of that outlay, let the brethren allow whatever they may deem proper for a learned man, and a copyist monthly, and at the completion of the work, the paper and postage, and three or four Hindee books can be charged for: but to all parties the former plan, if practicable, would be least troublesome. But *whatever* be the mode or extent of aid to me, the work I cheerfully undertake, and hope to enter on the Psalms almost immediately, and shall look out for a learned coadjutor to answer references as to idiom, grammar, &c. The Psalms I undertake first, because the smaller portion, and you already have the MS. of my revision of the Testament sent down five years ago or more, and not yet printed. I also sent in February and March 1831, a second revision of Matthew and Mark. If these last and the unprinted portion of the Testament were returned to me, I would go over the whole *at once*.”

In addition to this, another edition of the New Testament in the language of the Sikhs has been long desired. The spirit of inquiry among that brave and hardy nation, is evidently on the increase, as will appear from the many applications from individuals of that nation to brother Thompson, which, however, as far as they

relate to the New Testament, he has long been unable to meet; and nothing withheld us from printing a new edition years ago, but the want of funds.

Copies of the New Testament in the Burman or Arakanese language are also urgently required in Arakan. We have already seen with what readiness fourteen thousand copies of the gospels and epistles were welcomed in that province years ago. The whole of the New Testament is now nearly brought through the press by our missionary brethren in the Burman country; but although the American Bible Society has generously voted five thousand dollars towards the printing of that edition, it cannot be expected that, when the demand for the Scriptures is become so urgent and so extensive among the Burmese themselves, our missionary brethren there should be able to send us a sufficient supply of copies for Arakan. An edition of several thousand copies must, therefore, be put to press for distribution in that province, as soon as a printed copy can be obtained from them for that purpose.

It will be evident to those who consider in what manner the Redeemer is causing the light of his gospel to break forth among the nations in this part of eastern Asia, after nearly forty years of conflict in various ways with the powers of darkness, that a greater number of editions will in future be needed of the Scriptures than has ever been hitherto required, and of editions containing a far larger number of copies. All this is nothing more than the natural effect of the exertions at home and abroad which have already been made; while it is the answer to those supplications for the spread of his gospel in these countries, which God's people at home have been offering up for more than half a century.

It is now the practice with some friends of Missions to mention the number of pages printed, even of tracts for distribution in heathen countries, doubtless with a view of encouraging the friends of religion at home, by shewing them that their contributions are not given in vain. Were we to mention the number of pages which have been printed of the Sacred Scriptures themselves in the last nine years, the period embraced by this Memoir, it might appear to savour of ostentation. If classed according to the different parts of the Old and New Testament, they will be found to contain, *one* edition of the whole Scriptures, including the Old and New Testament, in one volume large octavo; *four* editions of the Pentateuch; *three* of the Historical Books; *two* of the Prophetic Books; *one* of the Hagiographa; *one* edition of Genesis and Exodus, and one edition of the Psalms. Of the New Testament *fifteen* complete editions have been printed, including that of 3000 copies printed for Mr. Bruckner in the Javaneese language, and *one* incomplete edition, the Kemaoon, carried on to Colossians; *three* editions of the Four Gospels; *two* of St. Matthew's Gospel; *one* edition of St. Mark's; *one* of St. John's, and *one* of his three Epistles; *one* edition of the Acts, the Epistles, and the Revelation; and another edition of the Acts alone. The number of volumes contained in these editions of the Old and New Testament amount to *Ninety-nine thousand*; and the number of pages to somewhat more than *Thirty-one Millions*.

We now come to the most pleasing part of our work, that of acknowledging the obligations we have been under to the friends of religion at home for their assistance in this work of printing the Sacred Scriptures. Among these the first place is due to the British and Foreign Bible Society, from whom we have in these nine

years received the sum of £7000 sterling for the general fund for Translations, which, at the current exchange, amounted to sicca rupees 68,400 ; and for which we entreat its Committee to accept our warmest thanks. From the Bible Societies and Congregations in North and South Britain, and the public at large, we have been favoured with support for this work in the course of these nine years, beyond any thing we formerly experienced. The sum for which we are indebted to their regard for the Sacred Scriptures, is £12,541, 6s. 6d. To particularize the friends of religion who have thus laid us under obligations to them, is not easy ; but gratitude will not permit us wholly to pass them over. Among the different Bible Societies who have thus come forward to help with us in this work of giving the Scriptures to the heathen, we may mention the Edinburgh and Glasgow Bible Societies, who with the Glasgow Auxiliary Missionary Society, have furnished nearly a third of the whole sum above mentioned. To these we may add the East and West Lothian Bible Societies, the Inverness Northern Missionary Society, the Stirling, the Leith, the Irvine, the Perth, and the Musselburgh Bible Societies, the Wicklow Bible Society in Ireland, and various Bible Societies or Associations at Berwick-upon-Tweed, Cumbræ, Dunkeld, Falkirk, Montrose, in Stirlingshire and Nairnshire, at St. Andrews, Grangemouth, Kirkcaldy, and Newcastle-upon-Tyne.

We have also received various sums for the Translations from different congregations in North and South Britain, among which are those in Edinburgh under the pastoral care of the Rev. Mr. Haldane, Mr. Innes, Dr. Peddie, and Mr. Aikman ; the Rev. Mr. Greville Ewing's, Mr. M'Laren's, Mr. Duncan's, Mr. M'Farlane's, and Dr. Wardlaw's in Glasgow ; Dr. M'Kinlay's at Kilmarnock, the Rev. Mr.

Steven's at Stewarton, Mr. Arthur's at Kirkaldy, the Rev. Mr. Wilson's at Greenock, the Rev. Mr. Harper's at Leith, the Rev. Mr. Geddes and the Rev. Mr. Taylor's at Port Glasgow; the Rev. Mr. Kershaw's at Abingdon, the Rev. Mr. Laing's at Stockton-upon-Tees, the Rev. Micah Thomas's at Abergavenny, and those under the care of various other friends in North and South Britain. Nor ought we to overlook what has been raised for the Translations by Penny-a-week Societies, those humble but sure indications of love to the Redeemer's cause. Among these Societies, that at Newcastle-upon-Tyne, under Miss Angas's direction, has peculiar claims to our gratitude. Nor can we wholly pass over individual benefactions to the Translations, for which we have been indebted to Messrs. Ferrier & Co. of Dublin; to Sir T. D. Acland, Bart.; to Robert Haldane, Esq. of Edinburgh; Richard Phillips, Esq. of London, and many other gentlemen, who, though we cannot specify them here, will be found mentioned in the various numbers of our Periodical Missionary Accounts; and all of whom we desire to accept our warm and unfeigned thanks.

From this statement it will appear there has been received for the *General* Fund for Translations in these nine years from the British and Foreign Bible Society, the sum of £7000, and from the Christian public at large in Britain and Ireland the sum of £12,541, 6s. 6d. these reduced to the current exchange of the day, together with the donation of 27119 sicca rupees from the Serampore Missionaries for seven versions of the New Testament, and £3000 from the Bible Society for six of these new Versions as specified in the accounts, leaves a balance on hand of 58,104 rupees to meet the expense of those either in or about to be put to press. These however now remain to be enumerated; viz.

I. *The Old Testament.*

In *Sungskrit*. The Hagiographa and the Prophetic Books.

Orissa. The Hagiographa, Historical and Prophetic Books.

Kashmeer. The Hagiographa, Historical and Prophetic Books.

Hindee. The Book of Psalms.

Bengalee. Another edition of the Old Testament.

II. *The New Testament.*

In the *Hindee*, the *Sikh*, and the *Arakan* languages.

These editions, as the Bengalee edition of the Scriptures ought at least to be 4000 copies, will amount to about seventy-five thousand rupees, when binding is included. Thus the balance on hand is not only exhausted, but about two thousand pounds sterling will be required to complete even these editions of the Sacred Scriptures, rendered by the present demand for them absolutely necessary, and which will probably be all in the press in the course of a year.

The particular Fund for printing First Versions of the New Testament.

This fund originated in the following circumstances. In the Sixth Memoir of Translations published in 1816, we, after weighing the expense of bringing a first version of the New Testament through the press, had mentioned, that we thought an edition of a thousand copies might be printed for £500 sterling, even though it should be necessary to create

a new fount of types for such version. On perusing this memoir, the late excellent Mr. Hey of Leeds felt his mind stirred up to attempt raising this sum for each of the *Twenty-six* versions then mentioned as needed to enlighten the whole of India, in addition to the six versions of the New Testament already printed. Deeming it quite practicable to raise thirteen thousand pounds for this purpose, he proceeded so far as to raise among his friends “*Fourteen hundred and seventy-five pounds;*”^{*} when, thinking the Bible Society more likely to carry his plan into effect than a single individual, he committed to them its completion, and the sum he had already raised. Upon this they sent to India a resolution purporting, that whoever should in any language produce a *first version* of the New Testament, on his manuscript being examined and approved by persons appointed, should be entitled to five hundred pounds for the sake of bringing a thousand copies of it through the press.

This resolution however, though it was originated with a view to the Serampore brethren’s versions of the New Testament, did not exactly suit their circumstances; for before it reached them, all their versions were either *in* or *through* the press, and therefore could not be submitted in MS. to any who might be appointed to examine them. Hence the Committee of the Calcutta Bible Society, who were requested to perform this task, could not attempt to examine one of these versions till it had left the press, when examination relative to printing the *first* version was of course too late. A still more unhappy circumstance was, that when these versions separately left the press, it was found that no member of that Committee was acquainted with any one of the languages in which these versions were made. This, if it did not incapacitate, naturally indis-

^{*} See British and Foreign Bible Society’s Report for 1818, p. lxi.

posed them, for a task so irksome. In consequence the first three versions sent them for examination by the Serampore brethren, lay before them nearly two years before an examination was made ; at which no one will be surprised who reflects how painful it is for men of ingenuous minds to set about a work of this nature, in which they must be constrained to rely on the opinion of others, and these generally natives, of the justness of which opinion they were incapable of judging. The consequence has been, that although all these versions left the press nearly *five* years ago, the Serampore brethren have as yet received the sum mentioned by the Bible Society's Committee, for only Nine of them. In the mean time, as the Committee of the Bible Society have constantly published these versions as carried forward by grants from their funds, they have of course been receiving money from the different denominations of Christians at home to meet the expense of bringing them through the press.

The following is the state of these Twenty-five versions ; we say *twenty-five*, for one of them being through circumstances subsequently dropped, they were reduced to that number. Of these, *one* did not come under the resolution already mentioned, the *Kemaoon*, which through the death of the pundit who assisted in the translation, was printed only as far as the Epistle to the Colossians. This brings the number of these to Twenty-four, and reduces the sum required from £13,000 to £12,000. Of these twenty-four the Bible Society's Committee having advanced the promised £500 for nine, Fifteen versions remain ; and the Serampore brethren have determined to take the expense of printing *seven* of these upon themselves, including the Khasee. Had it been in their power they would gladly have taken on themselves the expense of printing the whole fifteen, as they have the gratuitous labour of translating them. But the de-

mand on the proceeds of their labour for the support of the Missionary Stations and Serampore College, rendered this impossible. They have therefore been constrained to place the remaining *eight* versions on the General Translation Fund, reducing the sum to that merely paid for the materials and the work, and omitting every thing connected with other charges. In placing these eight first versions on that Fund, however, the Serampore brethren are expending money intended for the other editions of the Scriptures, which will urgently require this sum within the space of two years. But this course is quite involuntary on their part ; and should the Committee of the British and Foreign Bible Society still prefer paying for these first versions themselves, they will most faithfully add the sums thus sent them to the General Fund for Translations.

SERAMPORE, *July 1st*, 1832.

*. Since the date of this Memoir various donations have been received for the Translations, which will appear in the next Memoir. Among these is a donation from a lady at Cheltenham of Five Hundred Pounds sterling.

APPENDIX.

*Parts of the OLD TESTAMENT brought through the press since
January, 1823.*

	No. of Vols.	No. of Pages.	Total of Pages.
In Bengalee, the Pentateuch and His- torical Books, 4000 copies,	4000	703	2,812,000
Sikh, Prophetic Books to Ezek. xxvi. 1000 copies,	1000	480	480,000
Kashmeer, the Pentateuch, 1000 copies,	1000	272	272,000
Sungskrit, 2d edition, the Penta- teuch, 2000 copies,	2000	295	590,000
Orissa, 2d edition, the Pentateuch, 1000 copies, large 8vo. . .	1000	242	242,000
Assamese, Historical Books, 1000 copies,	1000	500	500,000
Ditto, Hagiographa and Prophetic Books to ditto,	1000	430	430,000
Pushtoo, Historical Books to 1 Kings v. 1000 copies,	1000	392	392,000
Bengalee, the whole of the Old Tes- tament, 3000 copies large 8vo.	3000	860	2,580,000
Ditto, the Psalms, 3000 copies,	3000	202	606,000
Chinese, 2d edition, Genesis, Exo- dus, and part of Leviticus, 3100 copies large 8vo.	3100	159	492,900
Total,	21,100		9,396,900

Editions and parts of the NEW TESTAMENT.

	No. of Vols.	No. of Pages.	Total of Pages.
In the Mahratta, 2d edition, 3000 copies,	3000	744	2,232,000
The Magudh, 1000 copies,	1000	748	748,000
The Munipore, 1000 copies,	1000	786	786,000
The Shreenagur, 1000 copies,	1000	754	754,000
The Palpa, 1000 copies,	1000	662	662,000
The Bhutneer, 1000 copies	1000	675	675,000
The Oojein, 1000 copies,	1000	856	856,000
The Jumboo, 1000 copies,	1000	714	714,000
The Khasee, 500 copies,	500	898	449,000
The Bengalee, 2000 copies, large 8vo.	2000	264	528,000
The Bengalee, 1000 copies, 12mo.	1000	430	430,000
The Bengalee, <i>eighth edition</i> , 5000 copies, 8vo.	5000	400	2,000,000
The Javanese, 3000 copies, 8vo.	3000	760	2,280,000
The Hindce, Mr. Chamberlain's, to 1 Cor. ii. 7, 3000 copies,	3000	456	1,368,000
Ditto, in the Kythee character, 3000 copies, to Acts xxii.	3000	462	1,386,000
The Bruj, 3000 copies,	3000	581	1,743,000
The Bengalee, St. Matthew and St. Mark, 6000 copies,	1,2000	168	1,008,000
The Hindce, The Four Gospels, 3000 copies,	1,2000	301	903,000
The Burmese, St. Matthew, St. John, Acts, Hebrews, and John's Epistle,	14,500	419	1,157,000
The Kemaon, the New Testament to Colossians, 1000 copies,	1000	544	544,000
The Bengalee, St. Matthew and St. Mark, 4000 copies,	8000	146	1,168,000
	78,000		22,391,000
Parts of the Old Testament,	21,000		9,396,900
Total,	99,100		31,787,900

For a general view from the commencement, see a following page.

TRANSLATION FUND.

From January to December 1823.

RECEIPTS.

	Rs.	As.	P.
Collections in England, from July 1821, to June 1822, deducting the expense of collection, &c. L.1275, 2s.	10,200	13	0
Balance in advance,	70,285	10	3
<i>Sa.</i>	<i>Rs.</i> 80,486	7	3

DISBURSEMENTS.

	Rs.	As.	P.
Balance,	10,638	15	3
Pundits, Chinese Writers, and Cutters,	6388	0	0
Printing Memoirs,	250	0	0
Freight of Books to London,	40	0	0
Expense of Sirkars, &c. &c. in the Depository for the three preceding years,	720	0	0
Sungskrit Pundit during 1820, 1821, and 1822,	1080	0	0
Commission charged by Messrs. Alexander & Co. on the outlay,	200	0	0
Printing 1000 copies of the Kashmere, Bhugelkhund, Marwar, Harotee and Kanooj New Testaments,	20,000	0	0
Pundits, and other expenses for these,	5000	0	0
Printing 1000 copies of the Assam New Testament,	4000	0	0
1000 copies of the Gujuratee ditto,	4000	0	0
1000 ditto of the Kurnata ditto,	4000	0	0
1000 ditto of the Bikaneer ditto,	4000	0	0
1000 ditto of the Nepal ditto,	4000	0	0
1000 ditto Mooltanee ditto, small size,	2000	0	0
3000 copies of the second edition of the Mahratta New Testament, deducting 3000 Rupees previously charged as outlay,	2108	0	0
3000 copies of the continuation of Mr. Chamberlain's Hindee Testament from the Acts to 1st Corinthians, 2d chap.	1545	0	0
3000 copies of Mr. Chamberlain's Kytthe Hindee New Testament, to the Acts,	4426	8	0
Binding and stitching these volumes,	1000	0	0
Printing 3000 copies of Mr. Chamberlain's Bruj New Testament, deducting the outlay of 3000 Rupees previously charged,	3090	0	0
Printing 3100 copies of Genesis and Exodus, in Chinese, 2d edition,	2000	0	0
<i>Sa.</i>	<i>Rs.</i> 80,486	7	3

From January to December 1824.

RECEIPTS.

	Rs.	As.	P.
Received from the Bible Society,	38,400	0	0
———— for the Assamese New Testament,	4,800	0	0
Balance in advance,	73,096	12	10
	<hr/>		
<i>Sa. Rs.</i>	116,296	12	10

DISBURSEMENTS.

	Rs.	As.	P.
Balance,	70,285	10	3
Pundits, Chinese Writers, and Cutters,	6297	10	7
Charges extra, Depositary expenses, &c.	248	0	0
Commission charged by Messrs. Alexander and Co.	384	0	0
Printing 6000 copies of the Gospels of Matthew and Mark, in Bengalee, including stitching,	2150	0	0
———— 1000 copies of the Magudh New Testament, <i>in the press</i> ,	4000	0	0
———— 1000 ditto of the Munipore ditto,	4000	0	0
Printing 1000 copies of the Shreenagur New Testament,	4000	0	0
———— 1000 ditto of the Palpa ditto,	4000	0	0
———— 1000 copies of the Bhutneer New Testament,	4000	0	0
———— 1000 ditto of the Oojein ditto,	4000	0	0
———— 1000 ditto of the Jumboo ditto,	4000	0	0
———— 500 ditto of the Khasee ditto,	3119	0	0
———— 1000 ditto of the Kemaoon ditto to Colosians,	2748	0	0
———— 3000 copies of the Four Gospels in Hindee, including stitching and expense of conveyance to the Western Provinces,	3064	8	0
	<hr/>		
<i>Sa. Rs.</i>	116,296	12	10

From January to December 1825.

RECEIPTS.

	Rs.	As.	P.
Received from the Bible Society,	20,000	0	0
Collections in England, from July 1822, to June 1823, deducting the expenses of collection, &c. L.2158, 17s. 6d.	21,588	12	0
Balance in advance,	42,642	13	4
	<hr/>		
<i>Sa. Rs.</i>	84,231	9	4

DISBURSEMENTS.

	Rs.	As.	P.
Balance,	73,096	12	10
Pundits, &c. &c.	6538	12	6
Charges extra,	240	0	0
Printing 4000 of 3d edit. of Bengalee Pentateuch and Historical Books, 10,356 0 0			
Binding ditto, 2000 0 0			
	<hr/>		
	12,356	0	0
Deduct amount entered in 1822, 8000 0 0			
	<hr/>		
	4356	0	0
	<hr/>		
<i>Sa. Rs.</i>	84,231	9	4

From January to December 1826.

RECEIPTS.

	Rs.	As.	P.
Received of the Bible Society,	10,000	0	0
Ditto, on account of five of the New Versions,	25,000	0	0
Collections in England, from July 1823, to June 1824, deducting the expenses of collection, &c. L.2008, 8s. 11d.	21,910	5	6
	<hr/>		
<i>Sa. Rs.</i>	56,910	5	6

DISBURSEMENTS.

	Rs.	As.	P.
Balance,	42,642	13	4
Pundits, &c. &c.	2574	13	9
Charges extra,	240	0	0
Printing 3500 copies of Matthew, second edition, 2000 copies of John, 3000 copies of the Acts, 3000 copies of Hebrews, and 3000 of the three Epistles of John, in Burmese, including the binding, 6889 0 0			
----- 1000 of the Sikh Prophets, 2112 0 0			
Deduct previously inserted, 1000 0 0			
	<hr/>		
	1112	0	0
Balance,	3451	10	5
	<hr/>		
<i>Sa. Rs.</i>	56,910	5	6

From January to December 1827.

RECEIPTS.

	Rs.	As.	P.
Balance,	3451	10	5
Collections in England, from July 1824, to June 1825, deducting the expense of collection, &c. L.1123, 0s. 7d.	12,240	14	4
	<hr/>		
<i>Sa. Rs.</i>	15,692	8	9

DISBURSEMENTS.

	Rs.	As.	P.
Pundits' Wages, &c.	1458	0	0
Charges extra,	252	0	0
Printing 1000 copies of the Cashmere Pentateuch, including binding, 3829 0 0			
Deduct previously entered, 2000 0 0			
	<hr/>		
	1829	0	0
— 2000 copies of the Sungskrit Bible, second edition, to the 1st of Kings, including binding, 4369 0 0			
Deduct previously entered, 2000 0 0			
	<hr/>		
	2369	0	0
Balance,	9784	8	9
	<hr/>		
<i>Sa. Rs.</i>	15,692	8	9

From January to December 1828.

RECEIPTS.

	Rs.	As.	P.
Balance,	9784	8	9
Collected in England, from July 1825, to June 1826, deducting expenses of collecting, L.1415,	15,436	5	8
	<hr/>		
<i>Sa. Rs.</i>	25,220	14	5

DISBURSEMENTS.

	Rs.	As.	P.
Pundits' Wages, &c.	1231	0	0
Charges extra,	246	0	0
Printing 4000 copies of Matthew in Bengalee,	1299	0	0
Balance,	22,444	14	5
	<hr/>		
<i>Sa. Rs.</i>	25,220	14	5

From January 1829, to June 1832.

RECEIPTS.

	Rs.	As.	P.
Balance,	22,444	14	5
Collections in England, from July 1826, to June 1828, deducting the expenses of collecting, L.1506,	16,429	1	3
Collections, &c. by Dr. Marshman, to November 1828, L.1391, 7s. 6d. as per Periodical Accs. No. 1,	15,178	9	10
Sums received in Britain and Ireland from 1st De- cember 1828 to 31st December 1829, L.361, 8s. 6d. as per Periodical Accounts No. 3,	3614	4	0
Sums received there from January to December 1830, L.881, 7s. 6d. as per Per. Accounts No. 5,	8813	12	0
Sums received there from January up to 30th June 1831, L.420, 14s. as per Per. Accounts No. 6,	4207	0	0
Donation from the Serampore Missionaries, for seven versions of the New Testament, including the Khasee,	27,119	0	0
<i>Sa. Rs.</i>	97,806	9	6

DISBURSEMENTS.

	Rs.	As.	P.
Pundit's Wages for three years and a half,	4776	5	0
Charges extra, Depository Charges, &c. for ditto,	830	0	0
Printing 4000 copies of Mark in Bengalee,	635	0	0
Stitching and printing covers for the 8000 copies of Matthew and Mark in Bengalee,	743	0	0
Binding 3000 copies of the Bruj New Testament, in leather and in boards, omitted in a former account,	1250	0	0
Printing 3000 copies of the Bengalee Old Testa- ment, and 2000 copies of the New Testament, large octavo, fifth edition, including binding,	16,886	6	5
— 5000 copies of the New Testament, octavo, <i>now in the press, in part</i>	3000	0	0
— 1000 ditto, of ditto, 12mo. <i>now in the press,</i> <i>in part,</i>	1000	0	0
— 3000 copies of the Psalms in Bengalee, 12mo. including stitching, &c.	1945	0	0
— 2000 copies of the Ooriya Pentateuch,	1917	9	7
— 1000 do. of the Assamese Historical Books,	1985	3	3
— 1000 ditto of the Hagiographa, in Assam,	764	0	0
— 1000 ditto of the Prophetical Books in Assam, <i>now in the press, in part,</i>	1327	9	7
— 1000 ditto of the Pushtoo Historical Books, <i>now in the press, in part,</i>	1878	6	5
— 1000 ditto of the Cashmere Historical Books, <i>now in the press, in part,</i>	764	0	0
Balance,	58,104	1	3
<i>Sa. Rs.</i>	97,806	9	6

SUBSCRIPTIONS, DONATIONS,

AND

CONGREGATIONAL COLLECTIONS,

In Great Britain and Ireland.

As per Periodical Accounts, Nos. I, III, V, and VI, and as acknowledged in the preceding page.

Acland, Sir Thomas D. Bart.	£10	10	0
Angas, Mr. Henry, Newcastle-Tyne, small sums by him	0	10	0
Bates, Thomas, Esq. Halton Castle, Northumberland	1	1	0
Black, Rev. Richard, Perth	1	1	0
Carnegie, Miss Marianne, Dalry House	1	0	0
Condie, George, Esq. Perth	1	1	0
Cooke, Isaac, Esq. Liverpool	0	10	6
Fenwick, J. Esq. Newcastle-on-Tyne	1	1	0
Ferrier, Pollock and Co. Messrs. Dublin	25	0	0
Lawson, Mrs. Perth	1	1	0
Manson, Rev. Thomas, Perth	1	1	0
Ostle, Mr. John, North Shields	0	10	0
Richardson, William, Esq. North Shields	0	10	0
Richardson, Henry, Esq. ditto	0	15	0
Scott, Mr. Hugh, of Perth	1	0	0

Abingdon, Berkshire, collection	15	13	6
Arbroath Juvenile Society	1	0	0
Berwick, North, Bible Society, by Rev. C. Anderson	4	0	0
Ditto, Second Donation, ditto	5	0	0
Bristol Museum Box, by Rev. T. S. Crisp	3	10	6
Cumraes Bible Association	4	0	0
Dunkeld Missionary Society, by Rev. C. Anderson	8	0	0
Edinburgh Bible Society, by ditto	500	0	0
Ditto for the present Bengalee edition	400	0	0
Falkirk Society for Diffusing Religious Knowledge	5	0	0
Glasgow Bible Society	50	0	0
Glasgow Auxiliary Society, by James Deakin, Esq.	118	17	6
Inverness, Northern Missionary Society	30	0	0
Irvine Bible Society	4	0	0
Female Bible Society	5	0	0
Leith Auxiliary Bible Society	25	0	0

Lothian, East, Bible Society	£30	0	0
Ditto, but a double entry by mistake, (deducted next page)	30	0	0
Ditto, second donation	20	0	0
Montrose Society for Missions, Tracts, and Schools	5	0	0
Musselburgh Bible Society	8	0	0
Pathhead and Sinclairtown Bible and Missionary Society	2	0	0
Ross, Easter, Ladies Bible and Missionary Society	7	0	0
Saltcoats Female Bible Society	4	0	0
Stirling Female Bible Society, by Rev. Mr. Smart	20	0	0
— Ditto, second donation, by ditto	10	0	0
Stirlingshire and its Vicinity, Missionary Society in aid of Mis-			
sions, &c. by Rev. Mr. Smart	15	0	0
Stockton-on-Tees Collection,	9	14	6
Thornhill Bible and Missionary Assoc. by Rev. Dr. Ritchie	5	0	0

£1391, 7s. 6d, as per *Periodical Accounts, No. I.*

Aspinall, Miss, Liverpool	1	1	0
Beilby, Dr. William, Edinburgh	1	1	0
Black, Mrs. David, ditto	0	10	6
Blackwood, J. S. Esq. ditto	10	0	0
Clapham, Mrs. by Rev. James Acworth, Leeds	1	0	0
Cooke, Isaac, Esq. Liverpool	0	10	6
Edwards, Mrs. John, Watford, 2 years	2	0	0
Fawcett, Mrs. by Rev. James Acworth, Leeds	1	1	0
Friends, Helensburgh	0	11	0
Friends, by Rev. Mr. Massey, Dunfermline	1	3	6
Goodman, B. Esq. by Rev. J. Acworth, Leeds	1	1	0
Gordon, J. F. Esq. Edinburgh	5	0	0
Harrison, Isaac, Esq. Liverpool	1	1	0
Hey, W. Esq. by Rev. James Acworth, Leeds	1	1	0
Holden, Mr. G. K. Liverpool	0	10	0
Johnstone, Miss, Port Glasgow	1	0	0
Lusk, Mr. Robert, Greenock	1	1	0
L. B. by Mr. Innes, Edinburgh	2	0	0
Murray, Misses, Bowerhouses, Haddington	0	10	0
Phillips, Richard, Esq. London by Rev. J. Dyer	10	0	0
Plenderleath, Robert, Esq. Edinburgh	1	1	0
Richardson, Miss R. Newcastle-on-Tyne	1	1	0
Robertson, Mrs. and Miss Ellis, Port Glasgow	1	2	6
Simpson, Mr. Robert, Edinburgh	1	1	0
Weddell, James, Esq. Crofthead	1	1	0

Abingdon, by Rev. John Kershaw	9	2	7
Ardrossan Parish Church, Rev. Mr. Henry	5	4	6
Ayrshire Bible Society, by Rev. Dr. Hill	10	0	0
Ayr, Newton on, Parish Church, Rev. Mr. Wood	5	0	4½

Ayr, Moravian Chapel, Rev. Mr. Klinesmith	£2	6	3
Bourton-on-the-Water, by Rev. Thomas Coles	9	5	8
Cumbræ Society, by Rev. Mr. Drummond	1	0	0
Dunfermline, Queen Street, Collection	9	9	0
Edinburgh, Tabernacle, Mr. Haldane	20	12	6
——— Bristo Street, Dr. Peddie's	8	14	9½
——— Elder Street, Mr. Innes	11	0	0
——— Argyle Street, Mr. Aikman	12	4	0
Glasgow, Nile Street, Rev. Greville Ewing	26	1	0
——— George Street, Rev. Dr. Wardlaw	23	0	0
——— Portland Street, Mr. M'Laren	16	1	1
——— George Street, Mr. Duncan	20	0	0
——— Anderston, Rev. Mr. M'Farlane	8	16	7
Greenock Presbyterian Meeting House, Rev. Mr. Wilson	7	7	0
——— Prayer Meeting, by Rev. Mr. Hercus	1	1	0
Irvine Bible Society	3	10	0
——— Baptist Chapel, Mr. Barclay	2	12	6
Kilmarnock Parish Church, Rev. Dr. Mackinlay	13	9	10
Kirkcaldy Baptist Church, Mr. Arthur	6	0	0
Largs, Meeting House, Rev. Mr. M'Lean	5	3	8
Leith, Meeting House, Rev. Mr. Harper	5	9	6
Linlithgow Society for Diffusing Religious Knowledge	2	0	0
London, by Rev. John Dyer	4	3	8
Nairnshire Bible Society	15	0	0
Newcastle-on-Tyne Penny a Week Society, by Miss Angas	16	0	0
——— New Court Chapel Auxiliary Society	3	0	8
Paisley Parish Church, Rev. Mr. Geddes	7	13	3
——— Baptist Church, by Mr. Taylor	5	0	0
Pathhead and Sinclairton Society	2	0	0
Port Glasgow Chapel, Rev. Mr. Inglis	5	0	0
——— Prayer Meeting	2	2	0
St. Andrews Bible Society, by the Rev. Principal Haldane	5	0	0
Stewarton Parish Church, Rev. Mr. Steven	19	8	1
West-Lothian Bible Society, by Rev. C. Anderson	15	0	0

As per Periodical Accounts, No. III. £391, 8s. 6d, and deducting £30 for the double entry above stated, £361, 8s. 6d. is the sum acknowledged.

A. V.	5	0	0
Bell, Joseph, Esq. Edinburgh	5	0	0
Chapman, W. Esq. Newcastle-upon-Tyne	0	10	6
Coles, Mr. W. Chipping Norton	1	0	0
Fawcett, Mrs. Leeds	1	1	0
Goodman, B. Esq. Leeds	1	1	0
Goodman, Mrs. John, ditto	1	1	0
Gordon, Rev. Dr. Edinburgh	0	5	0

Haldane, Robert, Esq. of Auchingray	£5	0	0
Haldane, J. A. Esq. Edinburgh	1	1	0
Harrison, Isaac, Esq. Liverpool	1	1	0
Hey, William, Esq. Leeds	1	1	0
Holden, Mr. G. K. Liverpool	0	10	6
Hulme, Rev. Geo. by Mr. Rusher, Reading	1	1	0
Kitchen, Mr. Whitehaven	1	0	0
Melville, Miss Whyte, Edinburgh	0	10	0
Niver, Mr. D. Newcastle-Tyne	0	10	6
Peddie, Rev. Dr. James, Edinburgh	0	10	6
Phillips, Richard, Esq. London, by Rev. J. Dyer	5	0	0
Plenderleath, Robert, Esq. Edinburgh	1	1	0
Rutt, Miss L. Devizes	1	0	0
Thackery, Mrs. Leeds	1	1	0
Turner, Rev. William, Newcastle-Tyne	0	10	6

Abingdon, Berks, by Rev. John Kershaw	9	8	8
Ayr, Newton, Rev. Mr. Woods, by Rev. Geo. Barclay	5	4	6½
Cumbræes Parish Church, by Rev. C. Anderson	3	14	7½
East Lothian Bible Society, by ditto	20	0	0
Edinburgh Bible Society—for <i>Bengalee</i> version, ditto	300	0	0
Glasgow Auxiliary Society, by Mr. Deakin, including two donations from the Glasgow Bible Society of £50 each, for 1829 and 1830	403	6	4
Irvine Parish Church, by Rev. Chr. Anderson	5	0	7
—— Baptist Church, by ditto	5	4	8½
Kilbride Meeting House, by ditto	2	16	9
Kilmarnock Parish Church, by ditto	11	16	4½
—— Rev. Mr. Hills, by Rev. G. Barclay	1	5	0
Largs, Meeting House, by Rev. C. Anderson	2	6	5
Montrose Society for Missions, Tracts, and Schools	5	0	0
Musselburgh Bible Society, by Rev. J. Watson	6	0	0
Newcastle-on-Tyne Ladies Branch, by Mr. H. Angas	1	1	0
—— New Court Auxiliary, ditto	1	1	0
—— Penny a Week Society, by Miss Angas	5	0	0
Perthshire Bible Society, by R. Stuart, Esq.	20	0	0
Saltcoats Female Bible Society	3	0	0
—— Parish Church, by Rev. C. Anderson	2	7	8
Stewarton, Ayrshire, by ditto	11	17	4
West Lothian Bible Society, by ditto	20	0	0

£881, 7s. 6d, as per *Periodical Accounts*, No. V.

Batson, W. S. Esq. Newcastle-on-Tyne	1	1	0
Brown, Rev. Dr. John, Edinburgh	0	10	6

Chapman, William, Esq. Newcastle-Tyne	£0	10	6
Haldane, J. A. Esq. Edinburgh	1	1	0
Haldane, Robert, Esq. ditto	5	0	0
Hoyland, Mr. W. F. Bradford	0	10	0
Longmire, Rev. J. M. Wingfield, near Bradford, Wilts	1	0	0
Oliver, Mr. David, Newcastle-Tyne	0	10	6
Paxton, Mr. John, Berwick	5	0	0
Peddie, Rev. Dr. Edinburgh	0	10	6
Richardson, Mrs. R. Newcastle-Tyne	1	1	0
Richardson, Mr. George, ditto	0	10	6
Ross, Mrs. Adolphus, Edinburgh	0	5	0
Scott, Mr. James, Greenock	1	1	0
Smith, Mr. D. H. Bradford	0	10	0
Spencer, Rev. Thomas, Wingfield, Bradford, Wilts	2	2	0
Stewart, Rev. Alexander, Cromarty	2	0	0
Turner, Rev. William, Newcastle-upon-Tyne	0	10	6

Argoed, Wales, Collection, per Rev. Mr. Thomas	1	12	0
Bethesda, Wales, Collection, per Rev. Micah Thomas	1	2	6
Blaenan Gwent, Wales, ditto ditto	1	0	0
Caerleon, Wales Collection, per Rev. Mr. Thomas	2	4	10
Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
King's House Bible Society, by ditto	1	1	0
East Lothian Bible Society, ditto	20	0	0
Grangemouth Bible Society, ditto	4	0	0
Inverkeithing Bible and Missionary Society, ditto	2	0	0
Kirkcaldy Bible Society, ditto	10	0	0
Llnhiddel, Wales, Collection per Rev. Micah Thomas	1	12	0
Moria, Wales, ditto ditto	2	0	0
Musselburgh Bible Society, by Rev. J. Watson	8	0	0
Nantygloe, Wales, Collection per Rev. Micah Thomas	3	0	6
Nebo, Wales, ditto ditto	1	7	0
Pennel, Wales, ditto ditto	0	15	0
Rhymni, Wales, ditto ditto	0	16	0
Saltcoats Female Bible Society, by Rev. Mr. Barclay	3	0	0
Stirling Ladies Bible Society, by Rev. John Smart	5	0	0
Trosnant, Wales, Collection per Rev. Mr. Thomas	3	9	2
Wicklow Bible Association, by the Rev. Robert Daly	20	0	0
West Lothian Bible Society, by Rev. C. Anderson	5	0	0

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- No. 14. "*Signs of the Lost and the Saved*," 8 pages, containing passages from the gospels and epistles respecting such as are excluded from, or made inheritors of, the kingdom of heaven.
- No. 15. "*On Death*," 8 pages, composed at the request of bereaved Hindoos, who have been anxious to know what death was.
- No. 16. "*The Testimonies of the Prophets*" in behalf of our Lord Jesus Christ, the Saviour of the world; 8 or 10 pages; first required by pundits at Hurdwar and elsewhere, who used to object to the gospel as a religion of but yesterday, though it be of divine authority. This tract takes a retrospect of the promises and prophecies relative to the Saviour from the creation and fall, to his being manifest in the flesh. Many appear satisfied with this tract.
- No. 17. "*Ten Proofs*" in favour of the Gospel, 4 pages.
- No. 18. "*The Death of Christ*," the chief point of the Gospel, 8 pages.
- No. 19. "*Prophecies relative to the spread of the Gospel*," 16 pages.
- No. 20. "*The Essence of the Gospel*," 12 pages, consisting of Selections from the Epistles, opening and stating the objects of the Gospel, showing

wherein salvation consists, the means by which it is effected, and the springs whence it originates, viz. the divine love and mercy.

- No. 21. “ *Vivian’s Dialogues*,” 32 pages, an entirely new translation. |
- No. 22. “ *Thompson’s Catechism*, 25 pages.
- No. 23. “ *Selections from the Psalms and other parts of Scripture*,” 2 pages.
- No. 24. “ *Mental Reflection*,” &c. new edition.

OORDOO TRACTS; (*in the Persian Character.*)

- No. 1. “ *The Gospel Messenger*,” 16 pages by the late Mr. Chamberlain.
- No. 2. “ *Collection of tracts*,” by the same, 50 pages.
- No. 3. “ *The Gospel binding on all*,” 9 pages.
- No. 4. “ *Regarding the Death of Christ, the Lord of Glory*,” 20 pages.
- No. 5. “ *Proofs of our Saviour’s Divinity*,” 22 pages.
- No. 6. “ *Regarding the Holy Spirit’s being the promised Comforter, and not Mahomet*, 12 pages.

The last four have been prepared wholly for *Mahometans*, and were called forth by conversation with them.

SIKH OR PUNJABEE TRACTS.

- No. 1. “ *The Bible Messenger*.”
- No. 2. “ *Selections from Scripture*,” under proper heads.
- No. 3. “ *Dr. Watt’s Catechisms*.”
- No. 4. “ *The Furport of the Gospel*.”
- No. 5. “ *The Declarations of our Lord*.”

NEPALEE.

- No. 1. “ *Dr. Watt’s Catechisms*.”

ASSAMESE TRACTS.

- “ *Scripture History* ;” first edition.
- “ *True Advice* ;” first edition.

BURMESE TRACTS.

- “ *Catechism of the Christian Religion* ;” new edition.
- “ *The Golden Balance* ;” first Serampore edition.
- “ *The Investigator* ;” first Serampore edition.
- “ *The Awakener* ;” first Serampore edition.

ORISSA TRACTS.

For our brethren in *Orissa*, we have continued to print Tracts in the language of that province, according to their directions, and at the expense of the General Baptist Missionary Society.

CHINESE TRACTS.

Tracts in this language, together with a supply of New Testaments, have been sent to the Rev. Mr. Gutzlaff, for distribution.

Thus the reader has before him above seventy separate Tracts, in nine sets, or as many languages, though this enumeration, as already hinted, is by no means complete. Many thousands of these Tracts have been circulated, from year to year, the effects of which appear from time to time—witness what has been said of one only, viz. No. 2, Hindee Series.

The funds have been aided by grants from the London Religious Tract Society in cash and books to the amount of L.80, besides a donation of forty-eight reams of printing paper; but had this department not been very largely assisted by one of the Serampore brethren themselves, the printer of the Tracts, Mr. J. C. Marshman, no such extensive circulation could have taken place. In 1831, for example, 42,500 tracts were printed; and in 1832, not fewer than 66,500; Mr. M.'s donation for that year alone being 2071 rupees, or L.207 sterling. The entire number put into circulation, during the same year, was 45,101; of which about 24,000 were in Bengalee, above 6300 in Hindee, 1600 in Assamese, and above 13,000 in the Burmese language.

These hints, it is presumed, will be more than sufficient to those Friends in this country who are interested in the subject of *Tract* distribution.

As under the Brief Review of the Translations, at the close of this Memoir, some reference will be made to the different Stations in Bengal, Hindoosthan, Assam and Arracan, we here insert a list according to the most recent accounts received. We need scarcely add, that *Schools* for the Natives are connected with all these Stations.

MISSIONARY STATIONS, OR NATIVE CHRISTIAN CHURCHES,

Arranged according to their distance from Serampore; the names of natives, and of those who were born in India, being printed in *italic letter*.

	Stations.	Sub-Stations.	European and East Indian Brethren.	Native Brethren.	Distance from Serampore. Miles.
1800	BENGAL. <i>Serampore</i>	Barrackpore	Dr. Carey - Dr. Marshman J. C. Marshman John Mack John Leechman W. C. Barclay	<i>Pran Krishna Nundee Vishwanath</i>	
1816	<i>Dum-Dum</i>	- - - -	- - - -	<i>Soobhroo -</i>	10 miles, S.
1803	<i>Calcutta</i>	Noorsigderchok Jee ada gote	Wm. Robinson W. Thomas	<i>Gonga-narayan Kasee Ramhuree Kalachand</i>	15 S.
1829	<i>Barripore</i>	Nitaichok - -	J. C. Rabeholm	<i>Tarun -</i>	31 S.
1807	<i>Jessore</i>	Sulkeca - - Giliapool - - Bhursapoor -	J. Parry - - - - - -	<i>Shurun - Neelmunece Ramsoondur Ramjoy Muthoor Vishwanath</i>	65 N.E.
	<i>Burisaul</i>	- - - -	J. Smith	- - - -	140 E.S.E.
1816	<i>Dacca</i>	- - - -	O. Leonard Iverson	- - - -	170 N.E.
1805	<i>Dinagapore</i>	- - - -	S. Bareiro	- - - -	230 N.
1808	<i>Sadhamakul</i>	- - - -	H. Smylie -	- - - -	254 N.
1832	<i>Rungpore</i>	- - - -	W. Jones	- - - -	260 N.N.E.
1818	<i>Chittagong</i>	- - - -	J. Johannes	- - - -	
1832	<i>Chirrapoonjee</i>	- - - -	Joshua Rowe J. B. Lish Jan - -	- - - - - - - -	340 E. 370 N.E.
	ASSAM.				
1829	<i>Gowhatti</i>	- - -	J. Rae -	<i>Nubeen</i>	413 N.E.
	ARRACAN.				
1821	<i>Acyab</i>	Krueday, Praguaing, Kimkywon, and Ar- racan Town.	J. C. Fink	<i>Khepoo, Kulla- free, Mearung, Kongong, Ong- gee-jying, Kyo- jo-rhee.</i>	450 S.S.E.
	HINDOOSTHAN.				
1815	<i>Benares</i>	- - - -	W. Smith	- - - -	460 N.W.
1814	<i>Allahabad</i>	- - - -	L. Mackintosh	- - - -	540 N.W.
1830	<i>Cawnpore</i>	- - - -	W. Greenway	<i>Gunput'h</i>	645 N.W.
1815	<i>Delhi</i>	- - - -	T. J. Thompson	<i>Devi-gir</i>	960 N.W.

The surface over which the Mission extends is now apparent. Even Rungpore is distant from Serampore as far as Falmouth from London, and Chittagong is more distant than Dublin from the metropolis; but Cawnpore is removed as far as Falmouth from Edinburgh, or Paris from Madrid; while Delhi is as distant from Serampore as the capital of Sweden is from that of England. The extremedistance between the Stations is more than that of Petersburg from London, if not as far as from Paris to Constantinople.

Here, then, we have at least fifty European and Asiatic labourers, while the number is continually, though gradually, upon the increase. Of these fifty, it is particularly worthy of remark, that forty-two or forty-three of them have been turned from darkness to light upon *Indian* ground, and of this number not fewer than thirty-eight were born in India. Thus, if we look at the seven Europeans, who, taking their lives in their hands and resolving to end their days in India, have devoted their strength and talents to these Eastern Nations, we find that God has increased them *seven-fold*. Such has been the Divine goodness with regard to a work which is not only a prospective one, but the highest gift bestowed by the Saviour on his church below; for such in truth is the gift of the *ministry*. But when these fifty individuals are viewed in connexion with their daily (not weekly) proclamation of divine truth—with the number they have already been successful in turning from dumb idols to serve the living and the true God—as well as the number to whom they will be thus useful; and when with all this we contrast its origin, forty-two years ago, surely, even at this time, it may be said, “What hath God wrought!”

After all, however, this undertaking is not to be considered as a system of certain stations, the continued combination of which is essential to its existence, but as an agency for the diffusion of the gospel, which would still be as important, as active, as much a mission as ever, even were all its present stations otherwise provided for. The object kept in view, is not the occupation of certain places only, but *the propagation of the truth throughout India*; and it is the desire and prayer of those concerned, that their present stations should, in time, need no help from Serampore, but be so established that they may be left to themselves, and allow the original planters to go farther amongst the heathen. Linger at any particular place, so as to spend funds where they are no longer needed, they never did, and never will. The mission, by their principles, has within itself a certain spirit of extension, and though these principles have not as yet had much scope, in a few years they will be more apparent. Meanwhile, the disinterested spirit of the Brethren at present engaged, and the disposition of certain natives to make the cause their own, may well encourage the strongest hopes, and excite to the most ardent perseverance.

Having stated thus much respecting the miscellaneous publications of the Serampore press, and the stations occupied, we now return to the special design of the present Memoir, viz. *the Translations and Editions of the Sacred Scriptures*.

THE LORD'S PRAYER

In various Oriental Languages.

SPECIMENS of the Lord's Prayer, and the two principal tenses of the verb TO BE, have already appeared in not fewer than thirty-four of these eastern tongues; but, for the present, we confine ourselves to the Lord's Prayer in those languages into which the *entire* Scriptures of the Old and New Testament have been translated. To these however we may add other two languages, into which the New Testament has been translated, simply because they will shew, first, westward, and then eastward, where the *Sungskrit* ceases to reign with that power which it exerts over so many of the vernacular tongues of India; the Pushtoo and the Khasee will serve for illustration. The appropriate *type* for each language not being in this country; the Roman letter is therefore employed for them all.

THE SUNGSKRIT LANGUAGE.

The Lord's Prayer.

He swurgusthasmutpitus, tuva nam pavishyute, tuva raj yumugachehhtoo kriyute, tuvestung yutha swurge tutha prithiyang. Usmakung jeevunarhung bhuksumusmubhyamu dya dehi, usmakumrinumusman khumapuya yutha vuyumusniakumudhumunurnan khumapuyama, usman pureekshayang ma nuya, kintwasman mandanmoc haya, yuto rajyung purakramo mahatwyuncha survuda tuviva. Amen.

ANOTHER SPECIMEN.

He nos swurgustha pitus, tuva nam pavitrung manyutang, yutha swurge tutha prithiyang tuvestung kriyutang, udyasman nitya bhukshyumusmubhyung dehi, yuthavuyung swurindhrituvutus kshumamuhe tuthasmudrinung kshumuswa, pureekshayamusman ma nuya, apudustwasman puritrahi yuta asurvakshunung rajyu shukti gouruvani tuva. Amin.

The first specimen is that which stands printed in the Gospels, while the second includes every Sungskrit word found in the Bengalee specimen. The Sungskrit of this is equally pure with that of the other; but the words thus become the basis of the various cognate languages, are, perhaps, less in use than those which compose the first Sungskrit specimen. Such, indeed, is the copiousness of that language, that *ten* specimens of the Lord's Prayer might be given in it, all equally pure, but all different from each other.

THE BENGALEE LANGUAGE.

The Lord's Prayer.

He amarder swurgustha pita, tomar nam pubitra manya huook, tomar rajyer agmun huook, jemun swurge temun prithibeete tomar ista kriya kura jaook. Udyā amarder nitya bhukshya amardigke deo, ebung jemun amra apnarder rindhareerdigke maf kari sēiy muta amarder rin maf kura, ebung amardigke purikshya, luoyaiyo na kintoo amardigke apudhuite puritran kura, kenuna suda surbukshune rajya o shukti o gourub tomar. Amen.

THE HINDEE LANGUAGE.

The Lord's Prayer.

I surugmen ruhnewale humoke bap, tera nam puvittar howe, tera raj awe, tere khatirkhwah surugmen jisa tisa dooniyamen kiya jawe. Humonke jeene layuk khorak aj humoko dewo, our humoka rin humoko maf kuro jisa hum upne kurujdaronko maf kurte hin, our pureekshamen humonko mut lewo, lekin booraeesen humonko chhorawo, kyouunki raj our purakram our muhatam humesha tere hin. Amen.

THE MAHRATTA OR MARHATTA LANGUAGE.

The Lord's Prayer.

He amche swurgustha pita, toomcha nam puvitra manya howo, toomcha rajya prukash howo, jusa swurgeen tusa prithiveent toomchee ishta kriya kelee jawo. Aj amcha nitya bhukshya amhas dya, ani jusa amhee amche oodharukans rin kshuma kurton tusa amcha rin kshuma kura, amhas pureekshent gheon nuka, puruntoo amhas apudahoon ooddhar kura, kanki suda surbukshuneen rajya tutha shukti tutha gouruva toomcha. Amen.

THE ORISSA OR OOT-KUL LANGUAGE.

The Lord's Prayer.

He ambhumanunkur swurgustha pita, toombhur nam pubitra manya heoo, toombhur rajya prukash heoo, jemuta swurgure temuta prithibeere toombhur ishta kriya kura jao. Aji ambhumanunkur nitya bhuksha ambhumanunkoo diya, pooni jemuta ambhemane ambhumanunkur rindhareemanunkoo kshuma kuri sēe muti ambhumanunkur rin kshuma kur, ambhumanunkoo pureekshare gheua jao na, pooni ambhumanunkoo apuduroo ruksha kur, kipana suda surbukshanure rajya o shukti o gourub toombhur. Amen.

THE ASSAMESE LANGUAGE.

The Lord's Prayer.

He amar swurgut thuka Pitri, tomar nam puvitra manya hok, tomar rajya prukash hok, jene swurgut teneki prithibeeto tomar banchit kurum kura hok. Aji amar khabur behani amuk diya, aroo jeneki amar dhuroowahuntuk ami suho teneki amar dhar era, amak pureekshali ni nibo, kintoo amak apudur pura puritran kura, kiyuno suda-surbuda rajya aroo shukti aroo gourub ei sukul tomar. Amen.

THE CHINESE LANGUAGE.

The Lord's Prayer.

Gnó-túng tsái t'hyen foó hoo, irr ming chhing-shìng, irr wàng cheè, irr ynen tsoh-chhing yú tee yu yú t'hyen yen. Kin yíh tsè oo-túng yíh-kyen lyang-chhih, shyeà oo-túng foò-khyen yao oo-túng shyeá foò kyèn gno-tung chyèa yea, woón yùn oo-túng hyèn uy koó-hóh, náí kyeù oo-túng chhih yú ngóh-hyoong, khài irr wy chee kwóh chee khynen chee yoong yu sheè-sheè. Amen.

THE PUSHTOO OR AF'GHAUN LANGUAGE.

SPOKEN IN CAUBUL OR AF'GHANISTAUN.

The Lord's Prayer.

Pular chumonjuh juh pasmanke ye, nom suta dupak we, badshahee suta duzahuruh we, aw darung lukah juh pubuhekhtke duh pujumkuh daraduh suta jaree see. Rooti duhuree orjee monguhluruh pudée orj wumonguhta rakuruh, aw darung luka kirusdarano khuplolura monguh wubukho turjonuh shumonguh wubukshee, aw monguh pajmaikhtke muh ajwuh, bulkuh luhbudeechekhuu monguh khalas kuruh, dupara dudeeh juh badshahee aw koodrut aw loyee tur orjee dabuduh por luhughache-khuu to anyee. Amen.

THE KHASSEE LANGUAGE.

The Lord's Prayer.

Ha oojoongabundra oobasyung habeneng ookpa kajoongphi kakurtteng bubha oonmanelung, kajoongphi kashnung banalung, koomkaba habeneng, koomkata hakundëoo ookom kajoongphi kabasgnobha kakam. Mínta kajoonggnabundra halakashni kababam chagnabundra maya, pateng koomkaba magnabundra kajoonggnabundra iyakibachimram inyamap koomkata kajoonggnabundra karam tumap iyugnabundra hakabapoorsang ullam iyugnabundra nakabajungar tupunlay, nabaléi halakasgni kashnung pateng karub oolehe kajoogna. Amen.

NATIVE TESTIMONIES

In relation to these Oriental Translations.

THE best and most powerful testimony in favour of these Translations is to be found in the effects already produced, and to which every day is adding both strength and importance. To wean idolaters from error, was the prospect which encouraged the printing of the first edition of the Bengalee translation; to build up in faith and Christian practice those to whom the Sacred Scriptures have been made useful—those to whom they have become more precious than gold, or all the rubies of the East, and to train up the rising generation, of such Native Christians, have been the principal objects in printing many a subsequent volume.

On the other hand, testimonies from learned Natives with respect to the language and idiom, are neither to be despised, nor overrated: not to be despised, because some Native, from motives of false delicacy, and so far forgetting his character as a Pundit, may occasionally choose to speak politely or adopt laudatory language, to his European superior; and although they are not to be overrated, by many minds in this country they will be valued as proving that these versions are sufficiently accurate and perspicuous, to become, under the divine blessing, the means of salvation in the first instance, and of edification in the faith to the end of life.

The following testimonies, though once printed before, very few of our readers have ever seen. Since they were received, however, it is to be remembered that various translations have been revised and improved. Many more such Testimonies might have been added, as more have been received, but these may suffice.

1. THE SUNGSKIRT.

The Testimony of Ramjuy Turkalunkar, Chief Pundit in the Supreme Court of Fort William.

“ This translation of the Scriptures which has been made into the Sungskrit language, will be understood with ease by all who really understand the Sungskrit language.”

The Testimony of Ram-nath Vachusputee, Chief Pundit of the College of Fort William.

“ I have read the part of the Holy Book which you have sent me. The Sungskrit is perfectly correct. There are two or three trivial mistakes in the printing; but there is no fault in the language and diction.”

N. B.—This translation has been since carefully revised by Dr. Carey.

2. THE ORISSA.

That given relative to the Orissa version, is the opinion of a rich and learned native of Orissa, who now resides in Calcutta.

The Testimony of Ramkishor Ghos, brother-in-law to Raja Mookoonda-bullubh, residing in Calcutta.

“ The Holy Book which you have translated into the language of Orissa and printed in the Orissa character, will be understood in the province of Orissa, both by great and small.”

THE MAHRATTA.

The third we adduce relates to the Mahratta version, and is that of the Chief Moonshee or Pundit in that language to the Honourable Company, who also resides in Calcutta.

The Testimony of Rung-nath, Chief Pundit to the Honourable Company.

“ I have received a copy of the Scriptures. “ The Holy Book which you have translated into the Mahratta language is correct. All the Mahrattas will understand it : of this there is no doubt.”

4. THE TELINGA.

That respecting the Telinga version is given by the brother of the Chief Pundit in the Sudder Dewannee Adawlut, the chief Native Court of Judicature in Calcutta, who is a native of the Telinga country, and one of the ablest Pundits now to be found in India.

The Testimony of Nageshwur Shastree, elder Brother of Sooba Shastree, Chief Pundit in the Sudder Dewannee Adawlut.

“ You have written the Holy Book ; and no one can doubt that this is the character and the language of the Telinga country.”

5. THE GOOJURATEE.

The following testimonies have been sent us respecting the Goojuratee version by the Goojuratee Pundit of the College of Fort William ; and by different Pundits, natives of Goojurat, residing at Delhi.

The Testimony of Laloojee, Goojuratee Pundit in the College of Fort William.

“ I have examined the book respecting which you have made inquiry of me. The language is correct ; if you doubt, let the book be sent to Goojurat ; the people there will all understand it. The only places in which they will find any difficulty will be, those which contain the names of men and places.”

The Testimony of Lulshmee Shunkur, Brahmun, native of Goojurat, of the Cha-toorbedee tribe.

“ Having perused the book translated into the Goojuratee language, I find

it to be in good Goojuratee, with here and there a word of Doongurporee, Ooduyaporee, and Tulhutee; but I have heard people in Goojurut use them, and the book will be understood by all Goojuratees."

Testimony of Lujja-ram, chief Goojuratee Pundit of Delhi.

"The translation shewn me and perused by me is the Goojuratee language, and the Goojuratee people read the character."

6. THE KUNKUN.

The two following testimonies have been received respecting the Kunkun version. The first is from a pundit of that country, resident in Calcutta amidst a small circle of his own countrymen, who have come to Calcutta on business. The second is from a man born and brought up at Goa, who has resided about three years in Serampore, where he is highly esteemed for his intelligence and his probity of character, and respecting whom there is reason to hope, that though brought up in the darkness of Popery, he has not heard the gospel at Serampore in vain.

The Testimony of Unna Bhutta, a Kunkun Pundit, resident in Calcutta.

"I have received the specimen of the Holy Book you have sent me, and have examined it. The Holy Book which you have written in the Kunkun dialect is well done. That it is written in the Kunkun dialect there is no question."

The Testimony of Caitan De Abreo, formerly of Goa, since resident in Serampore.

"I was born at Goa. I have spoken the Cunkun language from my childhood. I can well understand the Kunkun New Testament printed at Serampore, and am certain that it is the real Kunkun language, spoken by all ranks at Goa and in its neighbourhood."

7. THE KURNATA.

The following testimony relates to the Kurnata version, then about to be sent into circulation.

The Testimony of Madhuva Rao, Kurnata Pundit to H. H. Wilson, Esq. late Secretary to the Asiatic Society, and now Professor of Sungskrit in the University of Oxford.

"You have translated the New Testament into the Kurnata language. It is well done. Respecting its being the character and the language of the Kurnata country, there is no hesitation."

8. THE BIKANEER.

We have received the following testimonies respecting the Bikaneer version published about two years ago, the first from a number of Bikaneer merchants resident in Calcutta in the course of business; and the second from the Vakeel of the Raja of Bikaneer, resident at Delhi.

Testimony of Biss-das, Goverdhun-das, Bahadoor-mul, Rayubhanoo, Hamer-mul, Deva-chund, Trilok-chund, Bheer-chund, Keshuree-chund, Ooduy-chund, Luksh-mee-chund, Bhikun-chund, and Dhun-roop, Bikaner merchants residing in Calcutta.

“ The specimens you sent to us have arrived. You have inquired whether they be written in the Bikaner language or not. To this we answer, that this book will be understood throughout the whole of the Bikaner country ; but as it is printed in the Naguree character, the Jainas and those alone who know that character will be able to read it, but all ranks will understand it. The language is exact ; about this you need not entertain the least doubt. If you wish, we can procure testimonies on this subject from Bikaner.”

The Testimony of Juy Gopal, the Vakeel from the Court of the Raja of Bikaner.

“ I have received your letter. The writing and language of the book you sent is Bikanereee. I write the Bikaner language, and this language is the real Bikanereee. In it there is no departure from that language.”

9. THE MOOLTANEE.

The following testimony relative to the Wutch or Mooltanee, spoken in a province not far distant from Bikaner, discloses a fact of quite a contrary description. While the Naguree, the original character of the Sungskrit language, is perhaps more widely current through India than any of the alphabets to which it has given birth, in some provinces it has been almost wholly superseded by the local alphabet. Such is the case in Bengal, Orissa, the Telinga country, the Punjab, and even in Kashmeer ; and having been informed by the Wutch Pundit, who wrote the Naguree character with the greatest readiness, that the current mercantile character would be far more generally understood throughout Mooltan, and his testimony having been corroborated by Mr. C. Araboon, then residing at Surat, and had travelled much in these provinces, we requested him to procure for us a perfectly accurate specimen of the current mercantile character, and prepared a new fount of types solely for the sake of printing the New Testament in the language of this country. From the testimonies now received relative to this version, however, it should seem, that while the Bikaner's being in the Naguree character has rendered it intelligible chiefly to those of superior education, the Mooltanee versions being in the current mercantile character, has placed it within the reach of the lower classes alone, who almost exclusively read this character, the fastidiousness of the more learned classes probably causing them to regard the current character as beneath their notice.

Testimony respecting the Mooltanee version.—The Testimony of Vishnoo-mul Tirt'hu das.

“ I have already acquainted you with my sentiments respecting the book you have printed, and which you sent for my opinion. The character is Mooltanee ; but as no vowels are used with this character, the work can only be understood by those who carefully study it.”

10. THE KASHMEER.

The following testimony is that of a Kashmeer pundit, an advocate in the Sudder Dewannee Adawlut at Calcutta.

The Testimony of Munsa-Ram, Gooroo-jee of the Kashmirians in Delhi Dhurmu-shastree or Pundit of the Civil Court in the service of the Honourable Company.

“ The leaves of the book which were put into my hands are in the Kashmeree character, and their language correctly written. As it has ever been usual for the language of Kashmeer and its character to be, even so has the translation been done. Truly, truly, as is this Sacred Testimony.”

The Testimony of Sudanunda Pundit, Advocate in the Sudder Dewannee Adawlut.

“ You have sent me a few sheets of the Kashmeer version of the New Testament, which I have read from the beginning to the end, and have received great pleasure from them. The character and the Translation are truly Kashmeer. Of this no one can doubt; and the rendering is very plain, and very easy to be understood.”

11. THE KUNOJA.

The following testimony has been received relative to the Kunoja version.

The Testimony of Chundee Prusad Uvust'hee, Deen Dyal Misr, Gunga Deen Sookul, and Chirunjee lal Sookul, Kunojeea Pundits, on a visit to their friends at Delhi.

“ The language of the Kunoujea book of the gospel is such as is spoken by the people of Kunouj, and such as have read the book have identified the language to be the same with that of Kunouj. And the four pundits above named having examined the book, declare uprightly that the language of the book is that of their country.”

12. THE OOJEIN.

The following relates to the Oojein translation.

The Testimony of At'hma Ram, Brahmun, forty years resident in the province of Oojein.

“ The book which I have seen in the Oojein language, is in good Oojeinee, and will be understood by all the natives of Oojein.”

13. THE PUSHTOO.

The two following testimonies have been sent us respecting the Pushtoo version.

*The Testimony of Akhoond (Pundit) Khuleel of Vilayut.**

“ This translation of the New Testament into the Pushtoo language has

* In the upper provinces, Peshour, Iran, Khorasan, &c. are called Vilayut, the name for a foreign country.

been carefully perused, and its language proves to be good Pushtoon, and such as all the Pushtoo people will be able to understand."

The Testimony of Akhoond Muhummud Azeem (native of Peshour,) Khuleepha (successor) of Huzrut Shah Golam Alee Sahib, and disciple of Mouluvee Rupheecood-deen.

"This translation is according to the idiom and usage of the Pushtoo language: whoever understands the Pushtoo language, whether great or small, will without doubt understand it."

14. THE MARWAREE.

The following has reached us respecting the Marwaree version.

The Testimony of Oottum-Chund-Set'h, merchant of Jesselmere, Rajpootana.

"The book shown me, translated into the Marwaree language, is in very good Marwaree, with here and there a phrase of the D'hoond'haree dialect, but this is the case with the language now spoken in Marwar; and the book will be understood by all."

15. THE HAROTEE.

The following testimony has been received respecting the Harotee version.

The Testimony of Bhowanee Ram, kayest'h, hañdar or overseer to Rajah Goverd-hun, of Harotee.

"The book shown me in the Harotee language is in correct Harotee, and will be understood by all the people of that country."

16. THE MUGUDH.]

We may also mention the Mugudh version, respecting which the following concise testimony has been received from the Mugudh Pundit in the employ of H. H. Wilson, Esq. late Secretary to the Asiatic Society.

The Testimony of Deep-Munce Mishra, Mugudh Pundit to H. H. Wilson, Esq. now Boden Professor of Sungskrit in the University of Oxford.

"The specimen of the Scriptures in the Mugudh language I have received. It is all that could be wished."

17. THE ASSAMEE.

The following testimonies have been sent us respecting the Assamee version. The first is one given by three Assamee brahmuns then studying at Nudceya; and the second a testimony obtained by the late Major Barre Latter, from the Vukeel or envoy of the king of Assam, then at Gwalpara.

The Testimony of Lukshmee-kanta Turkalunkar, Pudmadhuru-Vidyavageesh, and Vishwa-na'th Turkalunkar, Assamee Brahmuns studying at Nudceya.

"We have received the specimen of the Assamee Scriptures which you

sent to us. We have read and understood it: it is excellently done. Whoever of the Assam people shall read this book will understand it."

The following is that forwarded by Major B. Latter respecting this version, in a letter addressed to the Rev. Mr. Thomason.—"The Bengalee character is now universally used throughout Assam. The New Testament printed by the missionaries at Serampore is written in the present vernacular idiom of Assam. It was shown to a Vukeel, a person of some rank deputed by the reigning king of Assam, and also to a learned Assamee named Hulee Ram, who has just arrived at Gwalpara. The report sent me by the officer commanding at Gwalpara is as follows: 'I shewed your Testament to the Vukeel and to Hulee Ram. They read it with great ease, and said that it was written in the Bengalee character, which is in general use, and understood by all; and that the language is good Assamee, such as is spoken and written in Assam. In short, it is just what it was intended to be.'"

18. THE SIKH.

Respecting the Sikh, or Punjabee, the following testimony has been given by the Sikhs who reside in Calcutta.

The Testimony of certain Sikhs now residing in Calcutta.

"The character in which this book is printed is the Punjabee. The language is the Punjabee; and the whole of the Punjabee nation will understand it.—It is truly the language of the Punjab.—Signed in behalf of the Sikhs residing in Calcutta.

JEWUN-SING."

19. THE BHUTNEER.

The following has reached us respecting the Bhutneer.

The Testimony of Gooman-jee Dago, of the Bunia cast, native of Bhatneer, and agent of the Bhattees in Delhi.

"I have seen the book in the language of Bhatneer, and find it is correct in its language, and will be understood by all people."

20. THE NEPALEE.

With reference to the Nepalee version, it may not be improper just to mention, that in January last, the Vukeel of the King of Nepal, and the son of the commander-in-chief of the Nepalee forces, arrived from Katmandoo and were introduced to us by Dr. Wallich, Superintendent of the Honourable Company's Botanic Garden, who had been thither on a botanical tour. This appearing a fit opportunity, the Nepalee version of the New Testament was put into their hands, which they read with the utmost readiness; and declared it to be the language current at Katmandoo, the capital, and throughout the country, with the exception of the mountaineers, who speak a language peculiar to themselves. The Vukeel and the Nepalee general's son have since visited us; and their testimony respecting the language of this version of the Scriptures is still the same.

BRIEF REVIEW

OF

The Translation and the Printing of the Sacred Scriptures,

BY THE SERAMPORE BRETHREN,

*From the commencement in Spring 1794, to the close of
this Memoir.*

As almost all the previous Memoirs are out of print, the following brief review is submitted to the Friends at home; to the various Bible Societies and other Auxiliary Associations, as well as to the Subscribers and Benefactors throughout Great Britain and Ireland.

The population of Bengal is, at the present moment, inferior only to two states in Europe, viz. Austria and France, as by the latest estimates the aggregate cannot be less than thirty millions. Of this number, the Bengalee is the vernacular tongue of at least twenty-five millions; a number equal to the entire population of Great Britain and Ireland. The translation of the sacred Scriptures into this language was commenced by Dr. Carey in spring 1794; Mr. Thomas having, however, accomplished a translation of part of the New Testament. In 1795, Genesis and Exodus of the Old, and Matthew, Mark, and James of the New Testament, were ready for the press; the Gospel of John and the Galatians only waited correction. By the year 1796 the whole of the New Testament was translated and revised, and in July 1800, the Gospel by Matthew began to be distributed among the Natives. The New Testament Scriptures, after being nine months in the press, were finished on the 7th of February 1801.

“It is worthy of notice,” said Mr. Fuller, “that the time in which the Lord began to bless his servants, was that in which *his holy word began to be published in the language of the natives*. The heavens had long declared to those people the glory of God; but it was reserved for the law of the Lord to convert their souls. God by this no doubt intended to put an honour upon his own word, and upon those who made it the *foundation* of their labours. Great account was made of ‘the *foundation* of the Lord’s temple being laid’ among the Jews, after the captivity. That was the

honoured period from whence their prosperity was dated. ‘Consider now, saith the Lord, from this day and upward, from the four-and-twentieth day of the ninth month, even from the day that the foundation of the Lord’s temple was laid, consider it—from this day will I bless you.’”

The idea first entertained by the Serampore Brethren, was that of accomplishing a translation of the sacred Volume into the vernacular tongue of that immense province in which they first landed, but the surrounding nations were alike destitute of the word of life, and one language after another seemed to put in its claims for translation. Accordingly, having once attained an acquaintance with Sungskrit, the parent of so many Eastern tongues, by the year 1803 their ideas had begun to expand, and they then began not only to acquire other languages, but longed ultimately to embrace as many as possible. Such was the commencement of a work, of which the following is only a brief abstract.

-
- 1801. 2000 Bengalee—New Testament, 1st edit. 8vo. 900 pages.
500 ditto, Gospel of Matthew, and Old Testament Prophecies; bound in one volume.
 - 1802. 1000 ditto,—the Pentateuch. 732 pages, 8vo.
 - 1803. 900 ditto, of Job to Solomon’s Song. 400 pages.
900 ditto—the Psalms alone. 220 pages.
 - 1805. 465 Mahratta Gospel of Matthew, Nagaree type. 4to.
 - 1806. 1500 Bengalee New Testament, 2d edit. 8vo. 900 pages.
 - 1807. 10000 ditto—Luke, Acts, and Romans. 264 pages.
1000 ditto—the Prophetic Books. 8vo. 600 pages.
 - 1809. 1000 Orissa New Testament. 8vo. 976 pages.
600 Sungskrit New Testament. 4to.; finished 1808.
1500 Bengalee—the Historical Books. 8vo.
 - 1811. 100 Bengalee New Testament. Folio.
600 Sungskrit Pentateuch. 4to. 425 pages.
1000 Orissa—the Prophetical Books. 8vo. 353 pages.
1000 Orissa—the Hagiographa. 8vo. 384 pages.
1000 Mahratta New Testament. 8vo. 744 pages.
1000 Hindostani New Testament. 4to. 628 pages.
500 Persian—the Four Gospels.
 - 1812. Printing Office and Printing materials, &c. consumed
by Fire on the 11th March!

1813. 1000 Bengalee—the Pentateuch. 8vo.
 1000 Hindee ditto. 8vo.
 1000 Mahratta ditto. 8vo.
1814. 1000 Orissa—the Historical Books. 8vo.
 1000 Sikh or Punjabee New Testament; finished 1815.
 4000 Hindee New Testament. 600 pages.
1815. 1000 Orissa—the Pentateuch.
 1000 Hindee—the Historical Books.
 1000 Sungskrit—the Historical Books.
 2000 Burman Gospel of Matthew.
1816. 1000 Hindee—the Hagiographa.
 1000 Mahratta—the Historical Books.
 5000 Bengalee New Testament.
1818. 1000 Mahratta—the Hagiographa.
 1000 Sikh or Punjabee—the Pentateuch.
 1000 Sungskrit—the Hagiographa.
 1000 Hindee—the Prophetical Books.
1819. 1000 Mahratta—the Prophetical Books.
 1000 Sikh or Punjabee—the Historical Books.
 4000 Hindee—the Four Gospels.
 1000 Bengalee—Matthew and Mark, Ellerton's translation.
 500 Malay, *Roman*, Gospel of Matthew.
1820. 1000 Malay, *Arabic*, Gospel of Matthew.
 3000 Hindee—the Four Gospels, *Chamberlain's* version.
1821. 1000 Telinga New Testament; finished 1818.
 1000 Kunkun New Testament, ditto.
 1000 Pushtoo, or Aff'ghan, New Testament, ditto.
 1000 Telinga—the Pentateuch.
 1000 Kunkun—the Pentateuch.
 1000 Pushtoo—the Pentateuch.
 1000 Sikh or Punjabee Hagiographa.
1822. 1000 Assamese—the Pentateuch.
 1000 Sungskrit—the Prophetic Books.
 6400 Chinese Old Testament, *i. e.* 1600 copies in 4 vols.
 3000 Chinese New Testament.
 3000 Chinese—the four Gospels; the second edition.
 4000 Orissa New Testament. 2d edition.
 3000 Bruj—the Four Gospels.
 3000 Mahratta—the Four Gospels. 2d edition.
 4000 Bengalee Pentateuch. 2d edition.
1823. 1000 Assamese New Testament; finished in 1819.
 1000 Moultahee New Testament, ditto.
 1000 Gujuratee New Testament; finished in 1820.

- 1000 Kashmere New Testament, ditto.
 1000 Bikaner New Testament, ditto.
 1000 Nepal New Testament ; finished in 1821.
 1000 Bhugelkhund New Testament, ditto.
 1000 Marwar New Testament, ditto.
 1000 Kurnata New Testament ; finished in 1822.
 1000 Harotee New Testament, ditto.
 1000 Kanooj New Testament, ditto.
 3000 Mahratta New Test. 2d edition, Acts to Rev.
 3000 Hindee New Test. Chamberlain's. Acts to 1 Cor.
 3000 Hindee *Kythee* New Test. ditto, i. e. Four Gospels.
 3100 Chinese, Genesis and Exodus. 2d edition.
 1824. 6000 Bengalee, Gospel of Matthew.
 6000 Bengalee, Gospel of Mark.
 1000 Jumboo New Testament ; finished in 1826.
 1000 Magudh New Testament, ditto.
 1000 Oojein New Testament, ditto.
 1000 Bhutneer New Testament, ditto.
 1000 Munipoor New Testament ; finished in 1827.
 500 Khasee New Testament, ditto.
 1000 Shreenagur New Testament, ditto.
 1000 Palpa New Testament, ditto.
 3000 Bruj New Testament, ditto.
 1000 Kemaoon to Colossians. In the Press.
 4000 Hindee, Gospel of Matthew, small volume.
 4000 Hindee, Gospel of Mark, ditto.
 4000 Hindee, Gospel of Luke, ditto.
 4000 Hindee, Gospel of John, ditto.
 1825. 4000 Bengalee Pentateuch, and Historical Books.
 1826. 3500 Burmese, Gospel of Matthew. 2d edition.
 2000 Burmese, Gospel of John.
 3000 Burmese, the Acts of Apostles.
 3000 Burmese, the Hebrews.
 3000 Burmese, the Epistles of John.
 1000 Sikh or Punjabee Prophetical Books.
 1827. 1000 Kashmere, the Pentateuch.
 2000 Sungskrit Bible to 1 Kings. 2d edition. In the Press.
 1828. 4000 Bengalee, Gospel of Matthew.
 1829. 4000 Bengalee, Gospel of Mark.
 1832. 3000 Bengalee Old Testament. Large 8vo.
 2000 Bengalee New Testament, ditto.
 3000 Bengalee Psalms. 12mo.
 2000 Orissa, Ooriya Pentateuch. 2d edition.
 1000 Assamese Historical Books.

- 1000 Assamese Hagiographa.
 1000 Assamese Prophetical Books. Press.
 1000 Pushtoo Historical Books. Press.
 1000 Kashmere ditto. Press.
 5000 Bengalee New Testament. 8vo. 8th edition. Press.
 1000 Bengalee ditto. 12mo. Press.

Making in all, two hundred and twelve thousand five hundred and sixty-five volumes.

Besides these, various translations of the Sacred Scriptures have been printed for other parties, of which large impressions have been thrown off at a moderate charge for type-cutting, printing and press-work. Of this class, for the British and Foreign Bible Society and the Calcutta Auxiliary, were the Malay New Testament, 8vo., and the Hindoosthanee version of the New Testament by Henry Martyn, in 1814; and in 1817, the Malay Bible in the Arabic character, and the entire Scriptures in the Armenian language, both in 4to; with the Cingalese and Tamul New Testaments, large impressions. For the Batavia Bible Society, the Javanese New Testament by Bruckner, and several other works.

In justice, however, to the preceding list, it should here be stated that portions of the Scriptures in several other Oriental languages have also been executed at Serampore; such as the *Khosul* or *Koshala*, the *Juyapoor*, the *Oodyapoor*, and the *Sindh* or *Dukslinu*, in each of which the gospel of Matthew has been printed; the *Maldivian*, in which the four gospels were translated; and in the *Belochee*, or the *Beloutche* of Balbi, (Persian character) spoken on the western side of the Indus, three of the Gospels were printed as early as 1815; but the number of copies, in any of these, not being specified, they have not been inserted. There may be two or three others in which single Gospels have been translated or printed; but the languages already mentioned amount to forty-five, of which number forty are applicable to Serampore, viz.—

- | | | | |
|-----------------|---------------|-----------------|------------------|
| 1. Assamese. | 11. Harotee. | 21. Kurnata. | 31. Oojein. |
| 2. Belochee. | 12. Hindee. | 22. Magudh. | 32. Orissa. |
| 3. Bengalee. | 13. Jumboo. | 23. Mahratta. | 33. Palpa. |
| 4. Blugelkhund. | 14. Juyapoor. | 24. Malay. | 34. Persian. |
| 5. Bhutneer. | 15. Kanoj. | 25. Maldivian. | 35. Pushtoo. |
| 6. Bikaneer. | 16. Kashmeer. | 26. Marwar. | 36. Shree-nagur. |
| 7. Bruj. | 17. Kemaon. | 27. Moultañce. | 37. Sikh. |
| 8. Burmese. | 18. Khassee. | 28. Munipoor. | 38. Sindh. |
| 9. Chinese. | 19. Khosa'ia. | 29. Nepal. | 39. Sungskrit. |
| 10. Gujuratee. | 20. Kunkun. | 30. Ooduyppoor. | 40. Telinga. |

On a review of the whole undertaking, including the preceding Memoir and Cash Accounts, the friends at home are furnished with abundant cause for gratitude, and we could wish we had not been constrained to add, also for regret.

Thus, upon our observing that the entire Scriptures of the Old and New Testaments have been printed and circulated in *seven* languages, that is, in six Oriental tongues besides the Chinese; that the New Testament has been printed in *twenty-three* languages more; that the Pentateuch and other parts of the Old Testament have been also printed and circulated in several of these languages into which the New Testament has been completed; and that portions of the Scriptures have been printed in ten others, or in all forty languages.—In other words, upon our observing that more than *two hundred and twelve thousand* volumes of the Divine Word, in *forty* different languages have thus issued from the Serampore press during the last thirty years, and that the original mover in this great design is yet alive, and, though feeble, in full possession of all his faculties;—in all this we have certainly the very highest reasons for united thanksgiving and praise to Him from whom cometh down every good and every perfect gift. If we reckon the Chinese population, according to the most moderate computation, at one hundred and fifty millions; these languages embrace the Vernacular tongues of two hundred and seventy millions of immortal beings; one hundred millions of whom are, in fact, either our fellow-subjects, or living under the immediate influence of our government!

That a work of such magnitude and such importance should have been accomplished at an average annual expense of no more than £2500 sterling annually may also well prove a source of gratitude to all those who have contributed; and the more so, since this must be ascribed, under God, to the disinterested Christian spirit of the translators, who have laboured in this cause without fee or reward from any man, not forgetting the printers, whether Ward or Marshman, who have executed their part all along at the lowest charge.*

Nor is it possible, at such a moment, to forget the Men at home, who have since gone to their reward, but who laboured and travelled in support of this work. Neither Fuller, nor Sutcliff, nor Ryland could have remained silent at such a time as this. Reflecting, as they often did, upon the first movements in this business, and ascribing the whole to Him to whom alone it is due, they certainly would have addressed their fellow-contributors, and

* The entire amount received from the beginning has been £80413, 8s. 10½d. Of this sum somewhat more than £72000, have been expended as above; and about £5500 on certain printing presses, types, books, &c., sent out, which have abundantly served their purpose. The remainder was for incidental expenses. Of the above sum £5439 have been contributed by the translators and their friends in India itself—to say nothing of their personal expenditure in founts of types and the improvement of paper. The average of £80000 for 32 years is £2500.

it is not improbable, in some such terms as these—"O sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: the ends of the earth have seen the salvation of our God." 'Amongst men,' said Fuller on one occasion when pleading this cause, 'power is often allied to folly: Samson had great strength and but little wisdom: others have wisdom to contrive, and no power to execute. But in God these attributes are united; and as his understanding is infinite, it is not necessary that his power should be exerted on all occasions. He can combine an endless series of second causes to perform his pleasure, and in them are the *hidings* of his power. He could have crushed the power of Satan at once, but he does it gradually, and through the intervention of second causes.' "For as the rain when it descendeth, or snow, from the heavens, doth not return thither, till it hath watered the earth, and caused it to generate, and bloom, and yield seed for the sower, and bread for food; so shall it be with my word: when it hath proceeded from my mouth, it shall not be reversed, till all are accomplished which I willed; and till I prosper *thy* ways and *my* commandments."*

At the same time, upon the other hand, on reviewing the last twelve or fifteen years, it cannot fail to be a subject of regret that a great undertaking such as the present, should have been, again and again, impeded in its progress merely for want of means. Thus, in their seventh Memoir, 1820, they say,—“the new editions of those versions which have been longest in circulation, the Bengalee, the Sungskrit, the Hindee, the Mahratta and the Orissa, are those which form the heaviest part of the burden now lying on the *general* fund for translation,”—“the balance of the fund now in hand, however, is little more than one thousand pounds; and no other way remains of carrying forward these new editions so essential to the enlightening of India, but that of the Brethren's obtaining the other four thousand pounds on their own credit, which must bear interest till again replaced.”† Again, in their *ninth*, and

* Septuagint.

† The terms, *general* and *particular* fund, which run through several Memoirs, may be clearly understood by reference to the preceding pages. In few words, the *general* fund referred to the earliest translations of the whole Bible in *six* different languages, viz. the Bengalee, Sungskrit, Hindee, Orissa, Mahratta, and Chinese; and also to the *Old Testament*, in *all the other* Oriental translations. They evidently longed to get forward with these *Old Testaments*, and to multiply copies of the revised early translations, but could not for want of means. These two funds, however, are, it will be observed, now merged into one, so that the entire undertaking will in future come before the public at one view, and in the same account, as they do in this Memoir.

last published Memoir, (December 1822,) they tell us,—“ among fifteen of the cognate languages of India in which the New Testament is published, the translation of the *Old Testament* is now advancing in only *four*; this has arisen from no want of inclination to give the Old Testament in more of them, and still less from any difficulty in doing it; but the *general* fund for translations in our hands has been so low, that we have been constrained to *lay aside* the translation of the *Old Testament* in most of those languages till some future and more favourable opportunity.” And towards the close of that memoir, they add,—“ the fact is, that the exhausted state of the general fund, on which lies the expense of all these editions, has been such as to constrain us almost to stop with several of them, as all that has been done in them this last year has been done with borrowed funds; and the balance against it at the present moment exceeds ten thousand rupees,” or, at that period, about £1250 sterling. To these we need not add a variety of expressions which the reader must have noticed in the course of this, the Tenth Memoir.

Now, all this is more especially to be regretted, when the natives of the east are not only able and now frequently quite disposed to read the sacred writings, but in numerous instances, twelve and even fifteen hundred miles distant from each other, or from beyond Delhi, in the upper provinces, down to Arrakan, have shewn such eagerness to obtain them. To mention only one spot, viz. Hurdwar. From year to year portions of the Scriptures in different languages, have been carried to the distance of several hundred miles in all directions as from a centre, north, south, east and west, while the natives in following years have returned, and proving that they had read what they had received, have inquired most eagerly after other parts. When men do listen with patience for an hour or even two together, nothing can be of such importance as a copy of one of the Gospels or the Epistles being presented to the most thoughtful and attentive. And can any thing be more painful than the situation of the missionary, at one time obliged to abridge his distribution, and at another to find himself reduced to the very last book of Scripture? Nay, upon a journey he has felt obliged to part even with his own copy for the time, and in reply to other applications he has been constrained to say that all were gone!

“ Various afflictive circumstances,” as they express it, have prevented these devoted men from laying their Memoir before the public sooner, and sympathy for the missionary department has also for a short season restrained its appearance; but now that it is published, their friends at home have no hesitation in believing, that

justice as ample will be done to a Memoir in reference to the Sacred Scriptures themselves, as has already been done, once and again, in reply to the Appeals on behalf of the native ministers and missionaries. For such men to be in *advance* on behalf of a common cause such as this, and to the extent of £7000 sterling, as in the preceding accounts—to see their last balance on hand anticipated, nay, and £1700 or £2000 more, in consequence of the urgent necessities, not of the heathen only, but of the infant Christian churches, planted here and there, throughout this vast moral wilderness—this is a state of things, which, as soon as it is known, certainly cannot and will not be permitted to continue.

It may here, however, very naturally be inquired, how it was *possible* for them to proceed as they have done? In reply to those who are unacquainted with the circumstances, it should ever be borne in mind, that the Brethren at Serampore, whenever their own earnings enabled them, have never been slow to proceed far beyond the means afforded at the moment. Trusting in the often-expressed wishes of their friends at home for the diffusion of divine truth, knowing also that this was the subject of their daily supplications, and relying on their long-tried liberality throughout many past years, the zeal of the Serampore brethren to proceed has been marked by two expedients, viz. the advance of their own money; when they had it in possession, and their borrowing at interest from those gentlemen in India itself who reposed confidence in them. In consequence, however, of the calamitous failures in Calcutta, both of these sources of supply are, for the present, dried up; such expedients, when awaiting remittances from Europe, are at an end; while the close of this course has been distinguished by a donation from the Translators themselves amounting to more than Two thousand seven hundred pounds sterling.

The time, therefore, has now arrived, and an opportunity is here presented, when those whom an indulgent Providence has favoured with the means, may prove of most essential service. To employ any entreaty on such an occasion, or for such an object as this, would seem to border upon insult to the understanding of any Christian. Nothing more is necessary than that he should cast his eye over the *peculiarity* of the case, and the *strength* of its claims.

If it be two hundred years since free resort was first obtained from the court of Delhi, to trade with an obscure port in the province of Orissa, and if the intercourse has never been interrupted, till the land we live in has been put in possession of far greater influence than the house of Timour ever enjoyed—if the relation now subsisting between these nations and our own be one without

a parallel in the history of the world; the people being our subjects, but the land their own—providence, as with pointing finger, thus directing us to the people,*—if in every county of this kingdom there be money in daily circulation, which was earned under one or other of these three Presidencies—if the relations of families without number be in the East at present, and if every ship augment the list—if a great and momentous change has recently taken place in the connexion of Britain with India, which already engrosses the attention of the commercial world, and if there be a laudable eagerness to reach the Eastern world by the nearest route, then enough has been said as to the peculiarity of the case. That such events have not happened without the divine will, the very heathen would and even do acknowledge; but no Christian can stop here. He must conclude that if Britain holds such a superiority over India, she holds it in subservience to the designs of the Almighty, one of the highest of which certainly is, that his *word may have free course and be glorified*.

Now, if instruction by contrast be powerful, and motives to exertion be thus furnished, what shall we say to the strength and the extent of the claims of India, even though we should refer only to the circulation of the sacred Scriptures, and confine our attention to the ten years embraced by this Memoir?

It is true we may have rejoiced over 99,100 volumes having left the press, for the use of these too long-neglected Eastern Nations; but does any one inquire how many during this same period have been issued in Britain? The reply is ready, and may excite surprise,—Above three millions of Bibles and Testaments in the English language alone.† Or should we refer to value, or the money expended; then by this Memoir it appears that L.22,541 have been sent and spent abroad, but during the same years, how much at home, on the languages of this kingdom alone? The reply is not less striking,—Upwards of five hundred thousand pounds sterling! Nor let any one imagine if this inquiry and comparison were pursued to the utmost verge, that this prodigious con-

* There is no one regulation of our government which has so impressed reflecting nations as the Ordinance which prohibited Europeans from being proprietors of the land. A British colonel, in conversation with Napoleon, states that he appeared not to have heard of this regulation, and could scarcely believe him to be serious, when he assured him that it not only existed, but had been rigidly observed. Although sufficiently cautious of his admiration of any thing English, the colonel adds, that he did not suppress it on this occasion. Such a regulation may now, it is true, be dispensed with, and with advantage to all parties, but though it should, such is our *present* position.

† During these ten years, by the British and Foreign Bible Society only, there has been issued 2,371,135. This was independently of the Edinburgh and Hibernian, as well as the daily circulation by sale throughout the kingdom.

trast would be diminished. By way of settling the point, take these ten years on the largest scale, as to the amount contributed by this kingdom, then one statement presents the following result.

For Great Britain and Ireland <i>alone</i> , .	L.481,923 8 3
For <i>all</i> Asia, Europe, Africa, and America,	298,507 14 1

Leaving a balance in favour of *home*, against all the world beside, of not less than L.183,415, 14s. 2d. The real proportion is as *five* to *three*, or five pounds to our own population, and three to that of the four quarters of the globe.

During the last thirty years, much unquestionably has been done, and that especially by this country, towards the circulation of the Scriptures. Upwards of two millions sterling have been raised and employed; but how has this sum been divided between home and abroad? What proportion has been appropriated to Great Britain and Ireland, or a population inferior to Bengal *alone*? Above one million one hundred thousand pounds!—so that the number of copies of the Old and New Testament Scriptures have amounted to more than *seven millions*. In the midst of all this, should Asia alone be inquired for—Asia, with which we have been so long and intimately and almost solely connected,—then it turns out, that after all that has been sent, and by every party, for the circulation of the Scriptures;—for every pound that has been spent abroad, we have spent fully ten at home. In all time to come, therefore, no man will be able to say with truth, that in our zeal for foreign lands we have overlooked our own, or that in attending to our foreign dependencies we have been unmindful of the mother country.

In the whole of this home distribution we rejoice, and only pray that the Spirit may be poured out upon every reader: but if from them “to whom much is given much will be required,” the question naturally arises, whether our responsibility, and consequently our obligations, be not now greatly increased. At all events, since time has been lost, and these indefatigable labourers in the East have been restrained far too long, simply from want of means; to have withheld these comparative statements from the notice of the benevolent and humane, would have been criminal in the extreme. Upon them they will not be lost, as all genuine zeal is well proportioned. They now *see* the quarter where there is the greatest need. We talk not, however, of charity, but of justice; and if in justice to our fellow-subjects at home we have thus abounded, what shall in justice be done for our fellow-subjects abroad?

Should, then, this Memoir and its appendages only receive that attention to which they are entitled, surely it is not too much to expect that far more regard will in future be paid to India ; and that these valuable points for distribution will at all seasons be supplied with the Scriptures of truth. The whole nation of the Arracanese, the whole nation of the Assamese, the whole tribe of the Khassees, the whole Bengalee districts of Chittagong, Dacca, Backergunge, Jessore and Dinagepore have not one person from whose lips they can hear the word of life, save the Brethren of this Mission ; and every other Station that is occupied by them is manifestly of the most advantageous kind for the diffusion of the truth throughout India. They interfere with the operations of no other body of fellow-Christians ; and indeed for the most part they are occupied with places and people whom no others have as yet reached. From their advanced post on the north-west, it is becoming every day more easy to stretch forward into Caubul or Afghanist'haun ; and on the west into Bootan, Munipore, and it may be by this route into China itself. These are the men to whom is intrusted the circulation of the sacred writings ; so that to every one who assists in this cause, there is the high additional gratification of his helping to cheer the spirits of those natives of the East, or of his own countrymen under a vertical sun, who are carrying with them the true doctrines of life and immortality, and who are showing to men, not only the way of escape from all the miseries of idolatry, but the way of access to the true God, and the way of acceptance with him.

A donation of L.500 from one generous friend, is hinted at in the close of this Memoir ; but it being intended now, as in former years, to publish Memoirs much more frequently, this, along with all other sums which have already been received, or may be, will appear at the close of the Eleventh Memoir, as well as in the Periodical Accounts.

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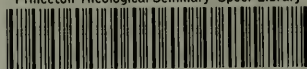
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